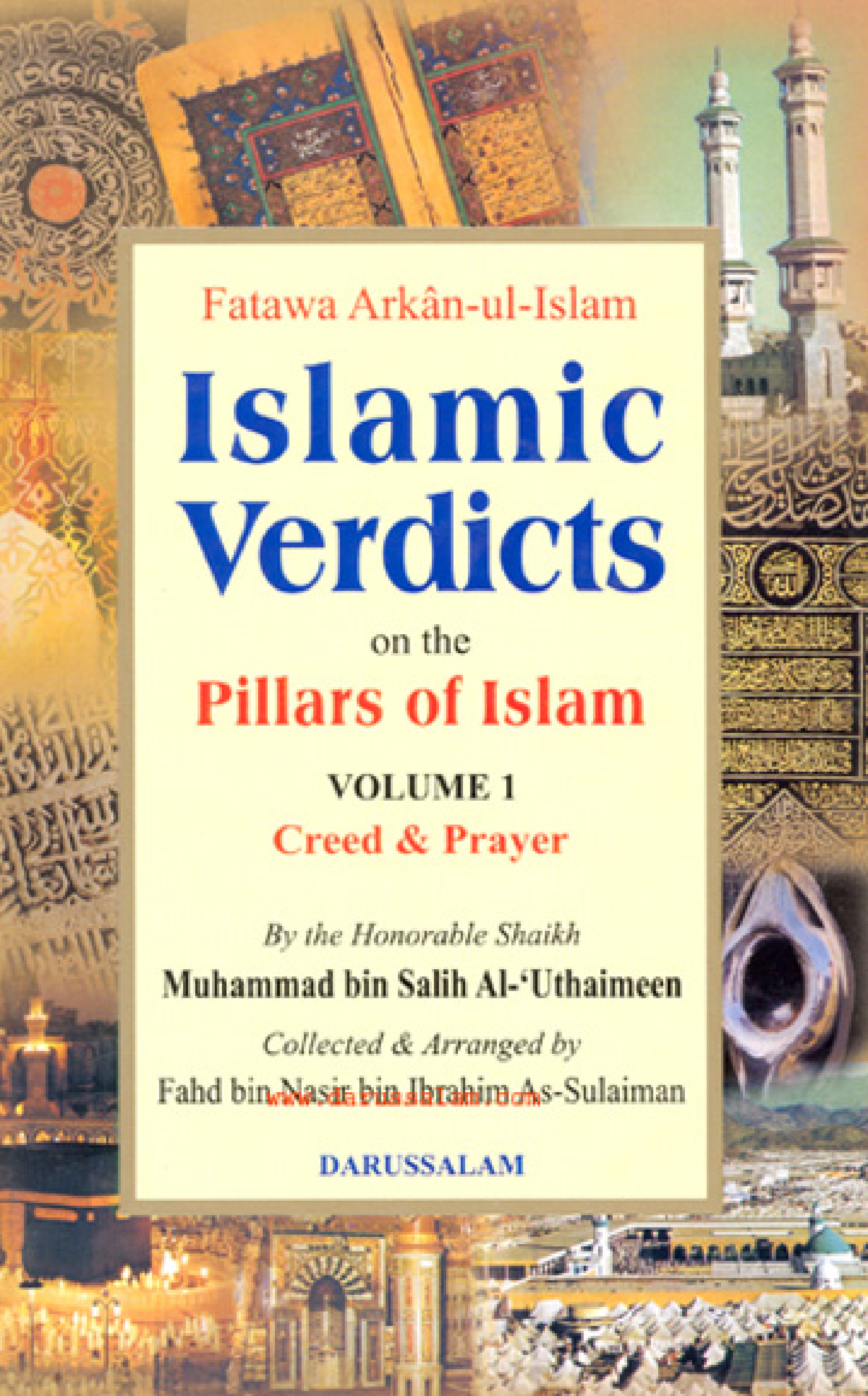


Fatawa Arkân-ul-Islam
Islamic Verdicts
on the
Pillars of Islam
VOLUME 1
Creed & Prayer
By the Honorable Shaikh
Muhammad bin Salih Al-'Uthaimeen
Collected & Arranged by
Fahd bin Nasir bin Ibrahim As-Sulaiman
DARUSSALAM

فتاوى أركان الإسلام

# Fatawa Arkanul-Islam

## Islamic Verdicts on the Pillars of Islam

## (Volume One)

## Creed and Prayer

*By the Honorable Shaikh*
**Muhammad bin Salih Al- 'Uthaimeen**

*Collected and Arranged by*
**Fahd bin Nasir bin Ibrahim As-Sulaiman**









DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS
Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York

# Contents



## Fatawa on 'Aqidah (Creed)

## Fatawa Relating to Prayer

*In the Name of Allah, the Most Beneficent, the Most Merciful*

# Introduction

All praise and thanks are to Allâh, we praise Him and we seek His Aid and we ask His Forgiveness; and we seek refuge with Allâh from the evil of ourselves and the wickedness of our deeds. Whomsoever Allâh guides, there is none to misguide him and whomsoever He leaves astray, there is none who can guide him. And I testify that none is worthy of worship except Allâh and I testify that Muhammad is His servant and His Messenger, may the peace of Allâh and bountiful blessings be upon him and upon his family and Companions. As for what follows:

Some brothers, may Allâh reward them with goodness, have expressed a desire to see some of the questions related to the pillars of Islam which were asked of our Shaikh, the most learned Shaikh, Muhammad bin Salih Al-'Uthaimeen may Allâh, the Most High bless him. The hope was for them to be published in the Arabic language and following that, to be translated into many different languages in order to spread the benefit of them. Indeed, these verdicts are distinguished by their reliance upon the Book of Allâh, the Most High, the *Sunnah* of His Messenger ﷺ and the opinions of the scholars who are known for their investigative powers. So I put the matter to our Shaikh may Allâh bless him and reward him for his support for Islam and the Muslims with the best of rewards and he welcomed the idea and encouraged it, since it was a form of mutual cooperation in encouraging the good and forbidding the evil, and of spreading Islamic knowledge.

After His Eminence expressed his agreement and gave his advice, the process of gathering these *Fatawa* and selecting them from the whole collection of the *Fatawa* began and continued until the work was completed.

I ask Allâh, the Almighty, the All-Powerful by His Grace and Generosity to make this work beneficial and to make it purely for His Noble Face, and that He reward His Eminence, our Shaikh with the best of rewards, and to bless him in his knowledge, his deeds and his life-span. Verily, Allâh is Beneficent and Generous. May the peace and blessings of Allâh be upon our Prophet, Muhammad and upon all of his family and his Companions.

Written by:

**Fahd bin Nasir As-Sulaiman.**

# فتاوى العقيدة

# Fatawa on 'Aqidah (Creed)

# *Fatawa* on *'Aqidah* (Creed)

## Q. 1. What is the definition of *Tawhid* and what are its types?

**A.** Linguistically, *Tawhid* is the infinitive of the verb *Wahhada* (past tense), *Yuwahhidu* (present tense), i.e. to make something one; and this cannot be achieved except by negation and confirmation: The negation of that rule for anything except that which is declared to be one and confirmation of it for that thing.

So we say for example: *Tawhid* is not achieved by a person until he testifies that none is worthy of worship except Allâh and he rejects the right of any other besides Allâh, Almighty, All-Powerful to be worshipped and he confirms it for Allâh, Alone. This is because mere negation means complete denial while absolute confirmation does not prevent another being included in that designation. So if you said for example: So-and-so is standing, you have in this case confirmed that he is standing, but you have not declared him to be the only one standing, as if you said: There is no one standing except Zaid, in that case, you would have declared Zaid to be the only one standing, since you had negated anyone besides him standing. This is the achievement of true *Tawhid*, that is to say that *Tawhid* is not *Tawhid* unless it includes negation and confirmation.

The types of *Tawhid* regarding Allâh, the Almighty, the All-Powerful are all included in a general definition, which is: The Oneness of Allâh, the Most Glorified, the Most High in what is unique to Him. And according to what the scholars have said, they are three:

1. *Tawhid Ar-Rububiyyah* (The Oneness of Allâh in matters of Lordship).

2. *Tawhid Al-Uluhiyyah* (The Oneness of Allâh in matters related to divinity).

3. *Tawhid Al-Asma' was-Sifat* (The Oneness of Allâh in His Names and Divine Attributes).

They have come to know this by investigation, research, and by examining the (Qur'ânic) Verses and *Ahadith*; and they have found that *Tawhid* does not fall outside these three types, and so they have classified *Tawhid* into three categories:

1. *Tawhid Ar-Rububiyyah*, and that is: Affirming the Oneness of Allâh, the Most Glorified, the Most High in creation, dominion and organizing (the affairs of the universe) and the detailed explanation of that is:

**Firstly**: Regarding the affirmation of the Oneness of Allâh, the Most High in creation, it is Allâh Alone Who is the Creator, and there is no creator besides Him; Allâh, the Most High says:

And Allâh, the Most High says, making clear the falseness of the pagan's gods:

﴿هَلْ مِنْ خَالِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ﴾

*"Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He)."*[1]

So Allâh, the Most High, Alone is the Creator and He decreed all things and arranged them in due proportion. His creation includes all that result from what He has done as well as what His creatures do. This is why it is a part of complete belief in *Qadar* (the Divine Decree) to believe that Allâh, the Most High is the Creator of the deeds of His worshippers, as Allâh, the Most High says:

﴿أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ﴾

*"Is then He, Who creates as one who creates not? Will you not then remember?"*[2]

[1] *Fatir* 35:3

[2] *An-Nahl* 16:17

This means that creature's deed is one of his attributes, and the worshipper is created by Allâh, and the creator of a thing is also the creator of its attributes. Another aspect of this is that the deed of the worshipper takes place by an absolutely certain will and complete ability; and both the will and the ability are creations of Allâh, the Almighty, the All-Powerful, and the Creator of the complete cause is the Creator of the effect.

﴿وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

*"While Allâh has created you and what you make"*[1]

If it was said: How can we reconcile declaring the Oneness of Allâh, the Almighty, the All-Powerful in creation, when creation may be confirmed for other than Allâh, as proved by the Words of Allâh, the Most High:

﴿فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ﴾

*"So, Blessed is Allah, the Best of creators."*[2]

and the words of the Prophet ﷺ regarding those who make pictures (of living things):

«يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»

*It will be said to them: Give life to that which you have created."*[3]

The answer to this is that others do not create as Allâh does, for it is impossible for them to bring something into being from nothing, or to give life to the dead. So, they only change the characteristics of something which is a creation of Allâh,

[1] *As-Saffat* 37:96

[2] *Al-Mu'minun* 23:14

[3] Reported by Imam Al-Bukhari in the Book of Sales, in the Chapter of Business Transactions, regarding what it is hated for men and women to wear (2105) and by Imam Muslim in the Book of Clothing, in the Chapter of Prohibition of Making Pictures of Animals (2106) (96).

the Almighty, the All-Powerful. Therefore the artist for example, when he makes an image, he does not create anything; he only changes something into something else, such as when he changes clay into the shape of a bird or the shape of a camel, and such as when he transforms a blank canvas with paints into a colored picture. The materials are created by Allâh, and the blank paper is created by Allâh, the Almighty, the All-Powerful.

This is the difference between affirming creation which is attributed to Allâh, and affirming creation which is attributed to created beings. Accordingly, Allâh, the Most Glorified, the Most High is Alone in His creating, which is unique to Him.

**Secondly:** Affirming the Oneness of Allâh, the Most High in matters of dominion Allâh, Alone is the Owner (of all things), as He, the Most High says:

﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*"Blessed is He in Whose Hand is the dominion; and He is Able to do all things."*[1]

And He, the Most High says:

﴿قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ﴾

*"Say: In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allah saves anyone, none can punish or harm him; and if Allah punishes or harms anyone, none can save him)."*[2]

And the Owner of the unlimited, universal and comprehensive dominion is Allâh, the Most Glorified, the Most High, Alone. Ascribing dominion to other than Him is a secondary ascription, and Allâh, the Almighty, the All-Powerful has

[1] *Al-Mulk* 67:1

[2] *Al-Mu'minun* 23:88

affirmed ownership for other than Him, as in His Words:

﴿أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ﴾

*"or (from that) whereof you hold keys."*[1]

and in His Words:

﴿إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ﴾

*"Except from their wives or (the slaves) that their right hands possess,"*[2]

And there are other evidences which prove that others besides Allâh may have ownership or dominion. But this ownership is not like that of Allâh, the Almighty, the All-Powerful, for that is a restricted and limited ownership, a restricted ownership which is not comprehensive: Thus, the house which Zaid owns is not owned by 'Amr and the house which 'Amr owns is not owned by Zaid. Also, this ownership is limited, since a person may not dispose of what he owns except in the manner permitted to him by Allâh, and this is why the Prophet ﷺ forbade wasting money and Allâh, the Most Blessed, the Most High says:

﴿وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا﴾

*"And give not unto the foolish your property which Allah has made a means of support for you."*[3]

And this proves that the ownership of mankind is a restricted and limited type of ownership, as opposed to the Ownership of Allâh, the Most Glorified, the Most High, which is a universal, comprehensive and unrestricted ownership: Allâh, the Most Glorified, the Most High does what He wills, and He is not asked about what He does, but they (mankind) will be asked.

[1] *An-Nur* 24:61

[2] *Al-Mu'minun* 23:6

[3] *An-Nisa'* 4:5

**Thirdly:** The maintenance (of the affairs of the universe): Allâh, the Almighty, the All-Powerful is Alone in disposing the affairs of creation, for it is He Who arranges the affairs of the created beings and the heavens and the earth, as Allâh, the Most Glorified, the Most High says:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ﴾

*"Surely, His is the creation and commandment. Blessed is Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)!"*[1]

This control is comprehensive and none besides Allâh can intervene in it, nor can anyone prevent it, while the control which some of created beings possess, such as the control which mankind exercises over his wealth, his children, his servants and the like is strained, limited and restricted, it is not unlimited.

So, it is apparent from this the truth and correctness of our statement that *Tawhid Ar-Rububiyyah* is the affirmation of the Oneness of Allâh in creation, dominion and control (of the universe).

2. *Tawhid Al-Uluhiyyah*, which is to affirm the Oneness of Allâh, the Most Glorified, the Most High in matters of worship, meaning that a person may not worship or seek to draw nearer to any one besides Allâh, worshipping him or drawing nearer to him as he would worship Allâh, the Most High.

It was in this area of *Tawhid* that the polytheists went astray, those whom the Prophet ﷺ fought, those whose blood were lawful to him, as well as the appropriation of their property, land, homes, and the capture of their women and children. This (i.e. *Tawhid Al-Uluhiyyah*) is what (all of) the Messengers were sent with and what was revealed in (all of) the Scriptures, along with the other two types: *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*. But in most cases, the Messengers were involved in reforming

[1] *Al-A'raf* 7:54

their people in this type of *Tawhid, Tawhid Al-Uluhiyyah*. This is because a human being must not direct any kind of worship to other than Allâh, the Most Glorified, Most High, neither to an angel close (to Allâh) nor to a Messenger sent (by Allâh) nor to a righteous *Wali*[1] nor to any created being. Worship is not valid unless it is directed to Allâh, the Almighty, the All-Powerful and whoever violates this *Tawhid*, is a *Mushrik*[2] and even though he is a disbeliever, yet he affirms *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*.

So, if a person believed that Allâh, the Most Glorified, the Most High is the Creator, the Only Owner, the Disposer of all affairs and that He, the Most Glorified, the Most High has the sole right to His Names and Attributes, but he worshipped another besides Allâh, his affirmation of *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat* would not benefit him. Let us suppose that a man totally affirms belief in *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*, but he went to a grave and worshipped its inhabitant or made an oath to him in order to draw closer to him, then he would be a *Mushrik* and a disbeliever and he would dwell in the Hell-fire forever; Allâh, the Most Blessed, the Most High says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

*"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."*[3]

It is well known to all who read the Book of Allâh, the Almighty, the All-Powerful that the polytheists the Prophet ﷺ fought

[1] *Wali*: A friend (of Allah).

[2] *Mushrik*: Polytheist, pagan.

[3] *Al-Ma'idah* 5:72

against, whose blood he permitted, whose property he allowed the appropriation of, and whose women and children he permitted as captives, and whose sheep he allowed to be taken from their lands these people used to affirm that Allâh, Alone is the Lord and Creator and they did not doubt that, but because they used to worship others besides Him, they became thereby polytheists whose blood it was permissible to spill and whose property it was permissible to appropriate.

3. *Tawhid Al-Asma' was-Sifat*, which is to affirm the Oneness of Allâh, the Most Glorified, the Most High in the Names by which He has called Himself and the Attributes with which He has described Himself in His Book, or upon the tongue of His Messenger ﷺ. This means affirming what Allâh has affirmed without distorting the meaning, without denial, without trying to explain how and without comparison. So, it is essential to believe in the Names Allâh used for Himself and in the Attributes with which He described Himself in truth, without allegory, without trying to explain how, and without resorting to comparison.

It was this type of *Tawhid* in which groups among this nation from the people of the *Qiblah* who claim allegiance to Islam went astray in numerous ways, including those who were excessive in negation and *Tanzih*[1] in a manner which removed them from the pale of Islam. Among these people are those who are moderate, and among them are those who are close to *Ahlus-Sunnah*, but the way of the *Salaf* in this type of *Tawhid* is to call Allâh by the Names by which He has called Himself and to describe Him as He has described Himself in a true manner, not by distorting the meaning, or denying it, without trying to explain how and without comparison.

---

[1] *Tanzih*: Denial of anthropomorphic elements from the concept of deity.

An example of this is that Allâh, the Most Glorified, the Most High has described Himself as *Al-Hayy* (the Ever-Living), *Al-Qayyum* (the One Who sustains and protects) and so we must believe that *Al-Hayy* is one of the Names of Allâh, the Most High and we must believe what is implied by this Name, such as the Attribute of complete Life which was not preceded by nonexistence, and which is not followed by passing away.

Allâh has described Himself as *As-Sami'* (the All-Hearing) and so we must believe that *As-Sami'* is one of the Names of Allâh, the Most Glorified, the Most High and that Hearing is one of His Attributes, and that He hears is a ruling necessitated by that Name and that Attribute, because a hearer without hearing or hearing without perceiving that which is audible is something impossible, and based upon this one must draw one's conclusion.

Another example: Allâh, the Most High says:

﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ ۚ﴾

*"The Jews say: 'Allah's Hand is tied up (i.e. He does not give and spend of His bounty).' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills."*[1]

And here, Allâh says:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

*"Nay, both His Hands are widely outstretched."*

So, He has confirmed for Himself that He has two Hands, described as outstretched, which means bountiful in giving. So, we must believe that Allâh, the Most High has two Hands which are outstretched in Giving and Grace. However, we must

[1] *Al-Ma'idah* 5:64

try not to envision them in our hearts, nor attempt by spoken words to explain how those Hands are, nor to compare them with the hands of created beings, for Allâh, the Most Glorified, the Most High says:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*"There is nothing like Him, and He is the All-Hearer, the All-Seer."*[1]

He, the Most High says:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

*"Say (O Muhammad ﷺ): (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."*[2]

He, the Almighty, the All-Powerful says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾

*"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah)."*[3]

So, whoever compares these two Hands with the hands of created beings, then he has indeed belied the Words of Allâh, the Most High:

---

[1] *Ash-Shura* 42:11

[2] *Al-A'raf* 7:33

[3] *Al-Isra'* 17:36

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ﴾

*"There is nothing like unto Him."*[1]

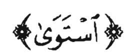
And such person has disobeyed the Words of Allâh, the Most High:

﴿فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ﴾

*"So put not forward similitudes for Allah (as there is nothing similar to Him, nor does He resemble anything)."*[2]

Whoever described them and said that they are defined in a certain manner, whatever it might be, he has said something about Allâh which he knows not, and followed that of which he has no knowledge of.

We present another example regarding the Attributes, which is Allâh's *Istawa* (Ascension) over His Throne, for Allâh, the Most High has confirmed for Himself that He has ascended over the Throne in seven places in His Book, in all of them using the Word:



*"Istawa."*

And the Words:

﴿عَلَى ٱلْعَرْشِ﴾

*"over the Throne."*

If we refer to the Arabic language, we find that when *Istawa* is mentioned with *'Ala* it implies only ascension and elevation. So, the meaning of the Words of Him, the Most High:

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾

*"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."*[3]

---

[1] *Ash-Shura* 42:11

[2] *An-Nahl* 16:74

[3] *Ta-Ha* 20:5

and other similar Verses, is that He ascended over His Throne in a particular manner – unlike common elevation – over all of creation, and this elevation is confirmed for Allâh, the Most High in truth and He is Above His Throne in a manner which befits Him, the Almighty, the All-Powerful. This does not resemble the rising up of a person on his bed or his mounting cattle or his boarding a ship, which Allâh has mentioned in His Words:

﴿وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ﴿١٢﴾ لِتَسْتَوُۥا عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾

*"and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: Glorified is He Who has subjected this to us, and we could have never had it (by our efforts). And verily, to Our Lord we indeed are to return!"*[1]

So, the *Istawa* of created beings cannot resemble the *Istawa* of Allâh over His Throne, because there is nothing like Allâh.

And those who said that the meaning of:

﴿ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

"*Istawa* over the Throne."[2]

is *Istawla*[3] over the Throne are in great error, because this is a distortion of the Words from their true meaning, and it contradicts what was agreed upon by the Companions, may Allâh be pleased with them, and those who faithfully followed them. Additionally such claim necessitates ideas that are false, and it is not possible for a believer to say something about Allâh

[1] *Az-Zukhruf* 43:12-14.

[2] *Al-A'raf* 7:54

[3] *Istawla*: To conquer, to take possession of something.

which is based upon a false premise. The Noble Qur'ân was revealed in the Arabic language without doubt, as Allâh, the Most Glorified, the Most High says:

﴿إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ﴾

*"Verily, We have made it a Qur'an in Arabic that you may be able to understand (its meanings and its admonitions)".*[1]

And the wording: *'Istawa* over such and such necessitates the meaning 'ascended and established over' in the Arabic language; indeed, its meaning corresponds to the wording. So, the meaning of *Istawa* over the Throne is that He ascended over it in a special manner befitting His Majesty and Greatness. So, if *Istawa* was explained as meaning *Istawla*, it would distort the meaning of the words transforming the meaning which is proven by the language of the Qur'ân, which is ascension, and also confirms that any other meaning is invalid.

Also, the *Salaf* and those who followed them faithfully are all agreed upon this meaning, since not a single letter has been related from them which contradicts this meaning. When the wording is reported in the Qur'ân and the *Sunnah* and no explanation contradicting the apparent meaning has been reported from the *Salaf*, then the basic principle is that they left it with its apparent meaning and they believed in what it proves.

If a person said: Has any clear wording been reported from the *Salaf* which shows that they explained *Istawa* as meaning ascended? we say: Yes, it has been reported thus from the *Salaf*, but even supposing that no clear statement had been reported from them, the basic principle which has been proved by the wording in the Noble Qur'ân and the Prophetic *Sunnah* is that it remains upon the meaning necessitated by the Arabic language. So, the confirmation of the *Salaf* will be in accord with this meaning. As for the false premises necessitated by

[1] *Az-Zukhruf* 43:3

explaining *Istawa* to mean *Istawla* they are:

1. That the Throne before the creation of the heavens and the earth was not in Allâh's possession, because Allâh, the Most High says:

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ﴾

*"Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)."*[1]

According to this view, Allâh would not be in possession of the Throne before the creation of the heavens and the earth, nor when the heavens and the earth were created.

2. That the interpretation by our saying is correct, that Allâh ascended over the earth and He ascended over something else among His creatures (rather than the Throne) and this is, without doubt and without question a false meaning which does not befit Allâh, the Almighty, the All-Powerful.

3. That it is a distortion of the meaning of the words.

4. That it contradicts the consensus of the righteous *Salaf*, may Allâh be pleased with them.

So, to summarize this type of *Tawhid – Tawhid Al-Asma' was-Sifat*, it is an obligation for us to affirm for Allâh the Names and Attributes He confirms for Himself, or which His Messenger ﷺ confirms for Him in reality, without distortion, without negation, without explaining the how of it and without comparisons.

## Q. 2. What is the *Shirk* of the polytheists to whom the Prophet ﷺ was sent?

**A.** Regarding the *Shirk* of the polytheists to whom the Prophet ﷺ was sent, it is not *Shirk* in *Rububiyyah* (Lordship), because the Noble Qur'ân proves that they only would commit *Shirk* in matters

[1] *Al-A'raf* 7:54

of worship. As for Lordship, they used to believe that Allâh Alone is the Lord, and that He answers the supplication of the oppressed, and that it is He Who removes evil, and other such things Allâh mentioned that they used to confirm about the sovereignty of Allâh's Lordship. But they used to associate partners in worship, worshipping other deities besides Allâh and this is a form of *Shirk* which removes one from the pale of Islam, because *Tawhid* means according to what is understood from the word to affirm the oneness of something, and Allâh, the Most Blessed, the Most High has rights which must be affirmed to Him Alone. These rights may be divided into three categories:

1. Rights of dominion.
2. Rights of worship.
3. Rights of Names and Attributes.

For this reason, the scholars have divided *Tawhid* into three categories: *Tawhid Ar-Rububiyyah, Tawhid Al-Asma' was-Sifat* and *Tawhid Al-'Ibadah* (*Tawhid Al-Uluhiyyah*).

The polytheists used to worship others besides Allâh. Allâh, the Most Blessed, the Most High has said:

﴿ وَٱعْبُدُوا ٱللَّهَ وَلَا تُشْرِكُوا بِهِۦ شَيْـًٔا ﴾

*"Worship Allah and join none with Him (in worship);"*[1]

that is, in worshipping Him. And Allâh, the Most High says:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴾

*"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."*[2]

[1] *An-Nisa'* 4:36

[2] *Al-Ma'idah* 5:72

He, the Most High says:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ﴾

*"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;"*[1]

He, the Most High says:

﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِي سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

*"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"*[2]

Allâh, the Most High says in *Surat Al-Ikhlas*:

﴿قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ۝١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ۝٢ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ۝٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ۝٤ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ۝٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ﴾

*"Say (O Muhammad ﷺ to these Mushrikun and Kafirun): O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)."*[3]

And by my saying in *Surat Al-Ikhlas* I mean *Ikhlas* (sincerity) in

[1] *An-Nisa'* 4:48

[2] *Ghafir* 40:60

[3] *Al-Kafirun* 109

deeds, for it is the *Surah* of *Ikhlas* in deeds even though it is called *Surat Al-Kafirun*. In reality a *Surah* of *Ikhlas* in deeds, just as *Surah*:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾

*"Say: He is Allâh, One."*[1]

is a *Surah* of *Ikhlas* in knowledge and belief. And Allâh is the Granter of Success.

**Q. 3. What are the fundamental beliefs of *Ahlus-Sunnah wal-Jama'ah* in matters of creed and other matters related to the religion?**

**A.** The fundamental principle of *Ahlus-Sunnah wal-Jama'ah* in creed and other matters related to the religion is complete adherence to the Book of Allâh, the *Sunnah* of His Messenger ﷺ, and the guidance and *Sunnah* which the righteous caliphs followed, in accordance with the Words of Allâh, the Most High:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

*"Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you."*[2]

and the Words of Him, the Most High:

﴿مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

*"He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allah, but he who turns away, then We have not sent you (O Muhammad ﷺ) as a watcher over them."*[3]

and the Words of Him, the Most High:

[1] *Al-Ikhlas* 112:1

[2] *Aal 'Imran* 3:31

[3] *An-Nisa'* 4:80

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ۚ﴾

*"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it)."*[1]

And even though this *Surah* was revealed regarding the distribution of war booty, it is even more fitting in matters pertaining to the Islamic Law. The Prophet ﷺ used to address the people on Fridays saying:

«أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

*"As for what follows: Verily, the best speech is the Book of Allâh and the best guidance is the guidance of Muhammad ﷺ, and the worst of (religious) matters are the newly invented, for indeed every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire."*[2]

And the words of the Prophet ﷺ:

«عَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ»

*"You must adhere to my Sunnah and the Sunnah of the rightly guided caliphs who come after me; hold firm to it and cling to it with your molar teeth. And beware of newly invented matters, for indeed every newly invented matter is an innovation, and every innovation is a misguidance."*[3]

---

[1] *Al-Hashr* 59:7

[2] Reported by Muslim in the Book of *Al-Jumu'ah*, in the Chapter on Shortening the Prayer and the Sermon (867) (43).

[3] Reported by Abu Dawud in the Book of the *Sunnah*, in the Chapter on the Obligation of the *Sunnah* (4607).

The evidences for this are numerous; so the way of *Ahlus-Sunnah wal-Jama'ah* and their method is total in compliance with the Book of Allâh, the *Sunnah* of His Messenger ﷺ, and the *Sunnah* of the rightly guided caliphs who came after him. In this manner, they established the religion, and they did not differ therein, in obedience to the Words of Allâh, the Most High:

﴿ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ﴾

*"He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrahım (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion)."*[1]

And even though differences occurred between them in matters in which it is permissible to exercise *Ijtihad*,[2] this differing did not lead to differing in their hearts. Rather, one finds that there was mutual affection and love between them in spite of this differing which occurred between them by means of *Ijtihad*.

## Q. 4. Who are *Ahlus-Sunnah wal-Jama'ah*?

**A.** *Ahlus-Sunnah wal-Jama'ah* are those who hold fast to the *Sunnah*, who are united upon it, paying no heed to other than it, neither in matters of knowledge and beliefs, nor in matters pertaining to the legality of deeds. This is why they are known as *Ahlus-Sunnah*, because they hold fast to it, and they are called *Ahlul-Jama'ah*, because they are united upon it. If one examines

[1] *Ash-Shura* 42:13

[2] *Ijtihad*: The exercise of independent judgement in matters of Islamic Jurisprudence.

the case of *Ahlul-Bid'ah,* (the People of Innovation), one finds that they are in disagreement in what they follow, whether it is their religious beliefs or their deeds. This disagreeing proves that they are far away from the *Sunnah,* the more they innovate therein.

**Q. 5. The Prophet ﷺ informed us about the differing which would take place among his people after his death; we request Your Eminence to explain this.**

**A.** The Prophet ﷺ informed us in a narration which is authentically reported from him[1] that the Jews divided into seventy-one sects and the Christians divided into seventy-two sects and that this community (i.e. the Muslims) will be divided into seventy-three sects, and that all of these sects will be in the Fire except one, and they are those who follow what the Prophet ﷺ and his Companions, may Allâh be pleased with them, followed.

This sect is the Saved Sect, which will achieve salvation in the life of this world from innovations and will be saved in the Hereafter from the Fire, and they are a group who will be helped until the Hour is established which is an already existing phenomenon by the Command of Allâh, the Almighty, the All-Powerful.

Some people have attempted to enumerate these seventy-three sects, one of which is following the truth and the remainder of which are following that which is false. They have divided the innovators into five categories and designated for each category branches in order that the number reaches that specified by the Prophet ﷺ. Others consider that it is more appropriate to

[1] Reported by Abu Dawud in the Book of the *Sunnah* (4596) and by At-Tirmithi in the Book of Faith, in the Chapter on the Differing of this Community (2642) and by Ibn Majah in the Book of Trials, in the Chapter on the Differing of the (Muslim) Community (3991).

refrain from counting them, because these sects are not the only sects who have gone astray; indeed people have strayed more than they had previously, and this happened after these sects had come to number seventy-two sects. They say that this number will not end and it is not possible to know the end of it, except at the end of time when the Hour is established.

Therefore, it is more appropriate to treat in general what the Prophet ﷺ treated as general, and say that this community will become divided into seventy-three sects, all of whom will be in the Fire except one. Then we may say that all those who contradict what was followed by the Prophet ﷺ and his Companions, may Allâh be pleased with them, then they are included among these sects.

It could be that the Messenger ﷺ was referring to elements of which we now know no more than ten. And it could be that he was referring to elements which consist of branches, as held by some people and the knowledge is with Allâh, the Almighty, the All-Powerful.

## Q. 6. What are the most outstanding attributes of the Saved Sect? And does a deficiency in any of these attributes remove a person from the Saved Sect?

**A.** The most outstanding attributes of the Saved Sect are adherence to that which the Prophet ﷺ followed in beliefs, worship, character and conduct – one finds these four things outstanding in them:

In beliefs, one finds them holding fast to what is proven by the Book of Allâh and the *Sunnah* of His Messenger ﷺ sincerely declaring the Oneness of Allâh in matters of worship, Lordship and Names and Attributes.

In worship, we find that this sect stands out due to its complete adherence and implementation of what was followed by the Prophet ﷺ in acts of worship in all of their forms, their

characteristics, their numbers, their times, their places and their causes. And one does not find them innovating in the religion of Allâh; rather, they behave in the best manner towards Allâh and His Messenger ﷺ and they do not come before Allâh nor His Messenger ﷺ including anything in their acts of worship which was not permitted by Allâh.

In character, one finds that likewise, they stand out from others due to their fine character, such as in their love of what is good for the Muslims, their open heartedness, cheerful faces, good way of speaking, generosity, bravery and other noble traits of character and qualities.

In conduct, one finds them treating the people with honesty and openness, and these two qualities were referred to by the Prophet ﷺ in his words:

«الْبَيِّعَانِ بِالْخِيَارِ مَالَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا ، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا»

*"Both parties in a business transaction have the right to annul it as long as they have not separated; and if they speak the truth and make everything clear, they will be blessed in their transaction; but if they tell a lie and conceal anything, the blessing on their transaction will be blotted out."*[1]

A deficiency in these characteristics does not prevent a person from being among the Saved Sect, but everyone will be at a level according to his deeds; and deficiency in matters of *Tawhid* might remove one from the Saved Sect, such as violations in *Ikhlas*[2] and likewise due to committing innovations, for a person might commit innovations that prevent him from being

[1] Reported by Al-Bukhari in the Book of Sales, in the Chapter: If Two Parties in a Business Transaction are Open and do not Hide Anything and Act in Good Faith (2079) and Muslim in the Book of Sales, in the Chapter on Honesty and Openness in Business Dealings (1532).

[2] Here *Ikhlas* means doing deeds purely for Allah alone.

among the Saved Sect.

Regarding the matter of character and conduct, deficiency in them does not remove one from this sect, even though it may diminish his status.

We might require a more detailed explanation of the matter of character, for among the most important aspects of good character is unity of voice and agreement upon the truth which Allâh, the Most High has enjoined upon us in His Words:

﴿ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ﴾

*"He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrahım (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion) (i.e. various sects in religion)."*[1]

And He has informed us that Muhammad ﷺ is innocent of those who are divided in the matter of their religion and break up into sects, for Allâh, the Almighty, the All-Powerful says:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ﴾

*"Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least."*[2]

So unity of voice and harmony of the hearts are among the most outstanding characteristics of the Saved Sect – *Ahlus-Sunnah wal-Jama'ah*, and when differences occur between them arising from *Ijtihad* in matters in which it is permissible to exercise juristic

[1] *Ash-Shura* 42:13

[2] *Al-An'am* 6:159

reasoning, they bear neither resentment nor enmity, nor hatred towards each other. Rather, they feel that they are brothers, even if this difference occurs between them, so much so that one of them will even pray behind a person whom he considers is not in a state of ritual purity, while the *Imam* considers that he is in a state of ritual purity. For example, when one of them prays behind a person who has eaten camel meat and that *Imam* considers that it does not invalidate his ablution, while the one who is being led in prayer believes that it does invalidate his ablution, yet he considers his prayer behind that *Imam* correct, even though, if it were he who was praying it himself, he would consider that his prayer was not correct.

All of this is because they hold the view that differences arising out of *Ijtihad* in matters that it is permissible to exercise *Ijtihad*, are not in truth differences. Because each of those who are in disagreement has followed the evidence which he is obliged to follow, evidences it is not permissible for him to renounce. So, they hold the view that their brother, if he disagrees with them, in any particular action, following some evidence, then he is in fact in agreement with them, because they call to compliance with the evidence, wherever it may be. If he disagrees with them, in accordance with some evidence which he has, then he is in truth in agreement with them, because he is acting in conformity with what they call and guide to, which is to judge by the Book of Allâh and the *Sunnah* of the Messenger of Allâh ﷺ.

The differences which occurred between the Companions, may Allâh be pleased with them, in such matters as these are well known to many of the scholars, even in the time of the Prophet ﷺ and he did not rebuke any of them. Because when he ﷺ returned from the Battle of *Al-Ahzab* and Jibril came to him and directed him to attack Banu Quraizah, who had violated their treaty, he commissioned his Companions, may Allâh be pleased with them, saying:

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

*"None of you should pray the 'Asr prayer except at Banu Quraizah."*[1]

So, they left Al-Madinah for Banu Quraizah and the time for the *'Asr* prayer overtook them. Some of them delayed the *'Asr* prayer until they reached Banu Quraizah after the expiry of the time for it, because the Prophet ﷺ had said:

«لَا يُصَلِّيَنَّ أَحَدٌ مِنْكُمُ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»

*"None of you should pray the 'Asr prayer except at Banu Quraizah."*

Some of them performed the prayer at its stated time and they said: The Messenger ﷺ wanted us to set out early for Banu Quraizah and he did not want us to delay the prayer past its stated time. They (the latter group) were right, but in spite of this, the Prophet ﷺ did not rebuke anyone among the two groups, and neither of the two groups held any enmity or rancor towards the other, due to their differing in understanding these words.

For this reason, I consider it an obligation upon the Muslims who claim adherence to the *Sunnah* to be one people, and not to divide into factions, this one belonging to this group and that one belonging to that group and the third belonging to a third group and so on, causing them to attack each other with hostile words, harboring enmity and hatred towards each other due to differences in matters where it is permissible to exercise juristic reasoning (*Ijtihad*). There is no need to single out every faction by name, but the wise person understands and the matter is

[1] Reported by Al-Bukhari in the Book of Fear, in the Chapter on the Prayer of the One Searching and the One Searched for (946) and it was narrated by Muslim in the Book of *Jihad* and Maneuvers, in the Chapter on Not Delaying Going Out to Battle (1770).

clear to him.

I consider that it is an obligation upon *Ahlus-Sunnah wal-Jama'ah* to unite, even if they disagree in some matters which is necessitated by the evidences according to their understanding. Because there is room for accommodation in these matters, all praise and thanks is to Allâh.

The important thing is that hearts should be in harmony and that people should speak with one voice, for there is no doubt that the enemies of the Muslims love to see the Muslims divided, whether they be enemies who openly display their enmity, or enemies who give the appearance of being friends to the Muslims or to Islam while they are not so. So, it is incumbent upon us to be distinguished by this characteristic of the Saved Sect, and that is to speak with one voice.

## Q. 7. What is meant by the middle course in religious matters?

**A.** The middle course in religious matters means that a person should not be excessive, exceeding the limits set by Allâh, the Almighty, the All-Powerful, nor be deficient, by not fulfilling what Allâh, the Most Glorified, the Most High has ordained.

The middle course in religious matters is to hold fast to the way of the Prophet ﷺ, while excess in religious matters is to exceed it, and deficiency is not to attain it.

An example of this is that a man says: I want to stand for the night prayer and I will not sleep any of the time, because prayer is one of the best forms of worship, so I love to spend all the night in prayer. We say: This is excess in the religion of Allâh, and it is not right, for something like this happened during the life of the Prophet ﷺ: A number of people met and one of them said: I stand in prayer and I do not sleep, while another said: I fast and I do not break my fast, while a third said: I do not marry women. The Prophet ﷺ was informed of this and he ﷺ said:

«مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟ أَنَا أَصُومُ وَأُفْطِرُ، وَأَقُومُ وَأَنَامُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي»

*"What is wrong with people who say such and such? I fast and I break my fast, I stand in prayer and I sleep and I marry women, so whoever dislikes my Sunnah is not from me."*[1]

So, these people intended to act excessively in the religion, and the Messenger ﷺ declared that he was innocent of them, because they expressed excessiveness in his *Sunnah* which includes fasting, breaking the fast, standing in prayer, sleeping, and marrying women.

As for the one who is deficient, he is the one who says: There is no need for me to perform supererogatory acts of worship, so I shall not do so, but will perform the obligatory acts only. He might also be deficient in the obligatory acts. This is the one who is deficient.

The moderate person is the one who acts in accordance with what the Messenger ﷺ and the rightly guided caliphs followed.

Another example would be that of three men before whom is a sinful man, and one of them says: I will not give salutations of peace to this sinner and I will cut him off and stay away from him and not speak to him. The second says: I will keep company with this sinner and give salutations of peace to him and smile at him and invite him to my house and accept his invitation, and in my opinion he is not but a righteous man. The third one says: I hate this sinner for his sins and I love him for his faith and I will not cut him off except when cutting him off is a means of improving him, but if cutting him off does not

[1] Reported by Al-Bukhari, in the Book of Good Manners, in the Chapter: Whoever Does not Face the People With Rebuke (6101) and by Muslim in the Book of Marriage, in the Chapter on the Recommendation of Marriage for One Who for One Who Can do so (1401)

result in improving him, instead causing him to increase his sinfulness, then I will not cut him off.

We say that the first person is excessive and extreme, while the second is excessively lacking and the third is moderate. This is what we say in all of the acts of worship and in conduct, the people are either deficient or extreme or moderate.

A third example is of a man who is a slave to his wife, she speaks to her husband in any way she wishes and he does not prevent her from doing evil, nor does he encourage her to strive for virtue. She possesses his mind and she becomes master over him. Another man is oppressive and arrogant, and deems himself superior to his wife and he pays no heed to her, and she is even less than a servant in his estimation. A third man is moderate and he treats her as Allâh and His Messenger ﷺ have commanded him:

﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾

*"And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,"*[1]

«لَا يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ»

*"A believing man should not hate a believing woman. If there is some characteristic in her that he dislikes, there remains some other characteristic in her which pleases him."*[2]

This last one is moderate while the first is extreme in his treatment of his wife and the other is deficient. And you should base all deeds and acts of worship upon this example.

[1] *Al-Baqarah* 2:228

[2] Reported by Muslim in the Book of Suckling, in the Chapter on Advice for Women (1469).

**Q. 8. What is the definition of faith according to *Ahlus-Sunnah wal-Jama'ah* and does it increase and decrease?**

**A.** Faith, according to *Ahlus-Sunnah wal-Jama'ah,* is to affirm with the heart, with the utterance of the tongue, and with the action of the limbs, so it consists of three elements:

1. Affirmation of the heart.
2. Spoken words.
3. The action of the limbs.

Since this is the case, then it will increase and decrease. This is because affirmation of the heart goes up and down, and believing in something which one is told is not like believing in something which one sees with one's own eyes, nor is believing the information of one man like believing the information of two men and so on. This is why Ibrahim, peace be upon him, said:

﴿رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِى﴾

*"My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He (Abraham) said: "Yes (I believe), but to be stronger in faith."*[1]

So faith increases due to affirmation of the heart, its tranquility and its serenity. This is something one sees within himself. So when he attends a gathering in which there is some religious exhortation, and reminder of Paradise and the Hell-fire, his faith increases until it is as if he could see it with his own eyes. When there is heedlessness and he rises from this gathering, the certainty in his heart is decreased.

Likewise, faith increases through speech, for whoever mentions Allâh ten times is not like one who mentions Allâh a hundred

[1] *Al-Baqarah* 2:260

times, for the latter is much greater. Likewise, whoever performed an act of worship in a perfect manner, his faith is greater than one who performs it in an imperfect manner.

Likewise deeds, when a person performs a deed with his limbs more than another, his faith increases more than the one who is deficient; and this has been mentioned in the Qur'ân and the *Sunnah*. I mean confirmation of the increase and decrease (of *faith*). Allâh, the Most High says:

﴿وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾

*"And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurat (Torah) and the Injil (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth),"*[1]

and He, the Most High says:

﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ﴾

*"And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: 'Which of you has had his faith increased by it?' As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers."*[2]

[1] *Al-Muddaththir* 74:31

[2] *At-Tawbah* 9:124-125

And in the authentic *Hadith* from the Prophet ﷺ, it is reported that he said:

«مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبَ لِلُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ»

*"I have not seen anyone more deficient in intelligence and religion; a cautious sensible man could be led astray by some of you."*[1]

Therefore, faith increases and decreases. But what is the reason for faith increasing? There are causes for its increase:

1. Knowledge of Allâh, the Most High by His Names and Attributes, for the more a person increases his knowledge of Allâh and His Names and Attributes, the more his faith increases without doubt. This is why one finds the scholars who have greater knowledge of Allâh's Names and Attributes than others have stronger faith than others in this regard.

2. Looking at Allâh's Universal and Legislative Signs, because the more a person looks at the Universal Signs, which are the created things, his faith increases; Allâh, the Most High says:

﴿وَفِي ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ﴾

*"And on the earth are signs for those who have Faith with certainty. And also in your own selves. Will you not then see?"*[2]

And the Verses which prove this are numerous, I mean the Verses which prove that, by reflecting upon and contemplating this creation, one's faith increases.

3. Performing many acts of obedience, because the more a person increases his acts of obedience, the more his faith increases thereby, whether these acts of obedience are spoken

[1] Reported by Al-Bukhari in the Book of Menses, in the Chapter: A Menstruating Woman Should Leave Fasting (304).

[2] *Ath-Thariyat* 51:20-21

or practical deeds. For statements of *remembrance of Allâh* increase faith, both quantitatively and qualitatively, and prayer, fasting and *Hajj* all of these things increase faith quantitatively and qualitatively.

As for the causes of deficiency, they are the opposite of these:

1. Ignorance of Allâh's Names and Attributes causes a decrease in faith, because when a person's knowledge of Allâh's Names and Attributes is deficient, his faith will also be deficient.

2. Not consider Allâh's Signs, both Universal and Legislative, because this causes deficiency of faith, or at least, to be stationary without growth.

3. Committing acts of disobedience, because acts of disobedience have a pronounced (detrimental) effect on the heart and upon faith. This is why the Prophet ﷺ said:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

*"The adulterer is not a believer while he commits adultery."*[1]

4. The fourth cause of a decrease in faith is abandoning acts of obedience. If the act of obedience is an obligation and one abandons it without lawful excuse, then that is a deficiency for which he should be rebuked and punished, while if the act of obedience is non-obligatory, or it is obligatory, but he abandoned it with a valid excuse, then it is a deficiency for which he is not rebuked, nor is he punished.

This is why the Prophet ﷺ declared that a woman is deficient in reasoning and in her religion, and he explained the deficiency in her religion is due to the fact that when she has her menstrual period, she does not pray and she does not fast, even though she

[1] Reported by Al-Bukhari, in the Book of Punishments, in the Chapter on Illegal Sexual Intercourse and Drinking Alcoholic Beverages (6772) and by Muslim in the Book of Faith, in the Chapter of the Explanation of the Decrease in Faith Due to Disobedience (57).

is not held blameworthy for abandoning prayer and fasting at the time of menstruation; indeed, she is commanded to leave these acts, but due to the deeds which are lost to her which a man performs, she is deficient compared to him in this respect.

**Q. 9. How can we reconcile the *Hadith* of Jibril, peace be upon him, in which the Prophet ﷺ explained faith as being:**

«أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

**to believe in Allâh, His Angels, His Books, His Messengers, the Last Day and to believe in *Al-Qadar* (Divine ordainment) both the good and the bad of it.[1]**

**and the *Hadith* of the delegation of 'Abdul-Qais, in which the Prophet ﷺ explained faith by saying that it is:**

«شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَدَاءُ الْخُمُسِ مِنَ الْغَنِيمَةِ»

**to testify that none has the right to be worshipped, Alone, without attributing partners to Him, to establish prayer, to give *Zakah* and to pay the *Khumus*.[2] ?**

**A.** Before answering this question, I would like to say that

[1] Reported by Al-Bukhari in the Book of Faith, in the Chapter: Jibril's Questioning of the Prophet ﷺ About Faith, Islam and *Ihsan* (50) and by Muslim in the Book of Faith, in the Chapter on Faith, Islam and *Ihsan* (9).

[2] Reported by Al-Bukhari in the Book of Faith, in the Chapter on Paying One-Fifth of the War Booty is a Part of Faith (53) and by Muslim in the Book of Faith, in the Chapter on the Order to Believe in Allah, the Most High and His Messenger ﷺ (17).

there is never any contradiction between the Book (of Allâh) and the *Sunnah*. No part of the Qur'ân contradicts another part, and no part of the authentic *Sunnah* transmitted from the Messenger of Allâh ﷺ contradicts another part, and nothing in the Qur'ân or the *Sunnah* contradicts any (indisputable) matter of fact, because that is true, and the Book (of Allâh) and the *Sunnah* are true and there can be no contradiction in the truth. So if you understand this principle, many doubts will be dispelled for you; Allâh, the Most High says:

﴿أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا﴾

*"Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction."*[1]

This being understood, it is not possible that the *Ahadith* of the Prophet ﷺ should contradict each other. So, if the Prophet ﷺ explained faith in a certain way here, and he explained it elsewhere in another way which contradicts the first way, according to your mind, then if you look carefully, you will see that there is no contradiction.

In the *Hadith* of Jibril, peace be upon him, the Prophet ﷺ divided the religion into three categories:

1. Islam.
2. Faith.
3. *Ihsan*

In the *Hadith* of the delegation of 'Abdul-Qais, he only mentioned one category and that is Islam. Yet faith is, without any disagreement, included in Islam, because it is not possible for a person to perform the rites unless he has faith; and when Islam

[1] *An-Nisa'* 4:82

alone is mentioned, it includes faith, and if faith alone is mentioned, Islam is included in it. When they are both mentioned together, (the meaning of) faith becomes related to (belief of) the heart, while (the meaning of) Islam is related to (the actions of) the limbs; and this is an important benefit for the student of knowledge. (As we have said,) when Islam is mentioned alone, faith is included in it; Allâh, the Most High says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ﴾

*"Truly, the religion with Allah is Islam."*[1]

It is well known that the religion of Islam is creed, faith and rites; and when faith alone is mentioned, Islam is included in it; and if they are both mentioned together, (the meaning of) faith becomes related to (belief of) the heart and (the meaning of) Islam becomes related to (the action of) the limbs. This is why some of the *Salaf* said: Islam is apparent and faith is hidden. This is because it (i.e. faith) is in the heart; and this is why one might find a hypocrite who prays, gives charity and fasts – such a person is a Muslim to all appearances, but he is not a believer (i.e. he has no faith); Allâh, the Most High says:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ﴾

*"And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day,' while in fact they believe not."*[2]

**Q. 10. How do we reconcile the fact that faith means belief in Allâh, His Angels, His Books, His Messengers, the Last Day and in *Al-Qadar,* the good and the bad of it and the saying of the Prophet ﷺ:**

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً. . . إلخ؟»

[1] *Aal 'Imran* 3:19

[2] *Al-Baqarah* 2:8

***"Faith consists of more than seventy branches...etc."***[1]

**A.** The faith, which is creed, has six fundamental principles, which are those mentioned in the *Hadith* of Jibril, peace be upon him, when he asked the Prophet ﷺ about faith and he said:

«الْإِيمَانُ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

*"Faith is to believe in Allâh, His Angels, His Books, His Messengers and the Last Day and to believe in Al-Qadar, the good and the bad of it."*.[2]

As for the faith which includes actions and their categories and types, that has more than seventy branches and this is why Allâh, the Most High called prayer as faith in His Words:

﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ﴾

*"And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.*[3]

The scholars of *Tafsir* said:

﴿إِيمَـٰنَكُمْ﴾

*"your faith."*

means: your prayers towards Jerusalem, because before they were commanded to turn towards the *Ka'bah*, the Companions, may Allâh be pleased with them, used to pray towards *Masjid Al-Aqsa* (Jerusalem).

[1] Reported by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Related Regarding Perfecting Faith (2614) and by Ibn Majah in the Introduction (57).

[2] The details of where it is to be found have been mentioned under question no. 9.

[3] *Al-Baqarah* 2:143

**Q. 11. Is a man's faith proved simply by his customary attendance in the *Masjid*, as it has been mentioned in the *Hadith?***

**A.** Yes, there is no doubt that the attendance of one who comes to prayers in the *Masjid* is an evidence of his faith, because nothing persuades him to leave his house and undertake the walk to the *Masjid*, except belief (faith) in Allâh, the Almighty, the All-Powerful.

As for the saying of the questioner: as it was mentioned in the *Hadith*, it refers to what was reported from the Prophet ﷺ:

«إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ»

*"If you see a man who regularly attends the mosques, then testify to his faith."*[1]

But this *Hadith* is weak and is not authentically reported from the Prophet ﷺ.

**Q.12. There is a man who suffers from the whispering of Satan. He whispers things to him that are great sins concerning Allâh, the Almighty, the All-Powerful and he is very much afraid of this; what is the advice of Your Eminence?**

**A.** Regarding what has been mentioned concerning the problem of the questioner, which is that he fears the result of it, I say to him: Rejoice at the good news that there will be no result from it except a good result. This is whispering by which Satan assails the believers in order to upset the sound belief in their hearts and to cause them spiritual and mental agitation and disturb the serenity of their faith, indeed the serenity of their lives, if they are believers.

[1] Reported by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Related Regarding the Sanctity of Prayer (2617).

He is not the first among the people of faith to be confronted by this situation, nor is he the last, for it will continue as long as there is a believer in the world; and this same situation confronted the Companions, may Allâh be pleased with them, for it has been reported on the authority of Abu Hurairah, may Allâh be pleased with him, that he said: Some people from among the Companions of the Messenger of Allâh came to the Prophet ﷺ and said to him: "Verily we perceive in our minds that which every one of us considers too grave to express." He said:

«أَوَ قَدْ وَجَدْتُمُوهُ؟»

*"Do you really perceive it?"*

They said: "Yes." Upon this he remarked:

«ذَاكَ صَرِيحُ الْإِيمَانِ»

*"That is true faith."*[1]

In the *Two Sahihs*, it is also narrated from Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ»

*"Satan may come to anyone of you and say: 'Who created such and such? Who created such and such?' until he says: 'Who created your Lord?' So, when he inspires such a question, one should seek refuge with Allâh and give up such thoughts."*[2]

[1] It was reported by Muslim in the Book of Faith, in the Chapter: Explanation of the (Evil) Whispering Regarding Faith (132).

[2] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: The Description of *Iblis* and His Legions (3276) and it was reported by Muslim in the Book of Faith, in the Chapter on the Description of the (Evil) Whispering Regarding Faith (134).

It is reported on the authority of Ibn 'Abbas, may Allâh be pleased with him, that a man came to the Prophet ﷺ and said: "Oh, Messenger of Allâh! One of us has thoughts of such a nature that he would rather be reduced to charcoal than speak about them." The Prophet ﷺ said:

«الْحَمْدُ للهِ الَّذِي رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ»

*"All praise and thanks be to Allâh Who has reduced his matter (i.e. Satan's guile) to (evil) whispering."*[1]

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said in the Book of Faith: The believer is put to trial by the whispering of Satan, the whispering of disbelief which causes him distress, as the Companions, may Allâh be pleased with them, said: "Oh, Messenger of Allâh! One of us has thoughts within himself of such a nature that he would rather fall down from the heaven than speak of them." The Prophet ﷺ said:

«ذَاكَ صَرِيحُ الْإِيمَانِ»

*"That is true faith."*

And in another narration: 'he considers it too grave to express.' He said:

«الْحَمْدُ للهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ»

*"All praise and thanks are Allâh's Who has reduced his (i.e. Satan's) intrigue to (evil) whispering."*

That is, the occurrence of this whispering along with this great hatred for it and repelling it from the heart is a part of true faith, like the warrior in Allâh's Cause who met the enemy and fought him until he overcame him, for that is a great *Jihad* up to his words: This is why the seekers of knowledge and worship

[1] It was reported by Abu Dawud in the Book of Good Manners, in the Chapter: Regarding the Response to (Evil) Whispering (5112) and by Imam Ahmad in *Al-Musnad* (1:340).

are assailed by whispering and uncertainty which do not afflict another, because he (i.e. the other) does not follow the Law of Allâh and His way; rather, he follows his own desires, heedless of the remembrance of his Lord and this is the goal of Satan, as opposed to those who turn towards their Lord with knowledge and (acts of) worship, for he is their enemy and he seeks to prevent them from (worshipping) Allâh, the Most High. This was mentioned on page 147 of the Indian printing.

So, I say to this questioner: Once it is clear to you that this whispering is from Satan, then you must struggle and stand against it, and know that it will never harm you as long as you undertake the necessary struggle, reject it and cease thinking about it. The Prophet ﷺ said:

«إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي مَا وَسْوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمْ»

*"Allâh has forgiven what is whispered in the hearts of my followers, unless they put it into action or utter it."*[1]

And if it is said to you: Do you believe what is whispered to you? And do you think it is the truth? And is it possible to describe Allâh, the Most Glorified by it? You would say: It is not for us to speak of this; Glorified are You (Oh, Allâh), this is a great lie! You would reject it with your heart and by your words; and of the people, you would flee further than any of them from it. Then it is, only whispering and perils displayed to your heart, and a window to polytheism from Satan, who courses throughout the human body as blood courses through it, in order to destroy and to obscure your religion for you.

[1] Reported by Al-Bukhari in the Book of Manumission, in the Chapter: Error and Forgetfulness in Manumission and Divorce (2528) and by Muslim in the Book of Faith, in the Chapter: Allah Has Forgiven What is Whispered in the Heart (127).

This is why you find that Satan does not place doubt or rejection about trivial things in your heart, so you hear for example, of the existence of large and important cities filled with residents and buildings in the east and the west and yet doubt of their existence never once crosses your mind, nor regarding their faults, such as that their buildings are destroyed or are unfit for habitation or that there are no occupants in them and so on. There is no goal for Satan in making mankind doubt such things. But Satan's important great goal is destroying the faith of the believer, so he strives by his horse, and on foot, to extinguish the light of knowledge and guidance in one's heart and to cause him to fall into the darkness of doubt and uncertainty.

The Prophet ﷺ explained the beneficial medicine which contains a cure for this:

«فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ»

*"Then let him seek refuge with Allâh and cease doing it."*

If a person ceases doing that and continues to worship Allâh, seeking and desiring that which is with Allâh, it will stop troubling him, by Allâh's Power. So, avoid all suppositions which pass through your heart on this subject and worship Allâh, supplicate to Him and glorify Him, and if you heard anyone describing Him with what was whispered to him, you would kill him if you could.

Therefore, what is whispered is not a fact; rather it is simply thoughts and whisperings which have no basis. Like in the case of someone wearing a clean garment which he has just washed, and then he is assailed by thoughts that maybe it is impure, and maybe it is not permissible to pray in it, but he should pay no heed to this.

And my advice may be summarized as follows:

1. Seek protection with Allâh and completely stop these suppositions as the Prophet ﷺ ordered us to do.
2. Mention Allâh, the Most High and restrain yourself from this whispering.
3. Wholehearted dedication to worship and acting in accordance with the Command of Allâh and seeking His Pleasure, for when you give worship your undivided attention with earnestness and striving, you will forget about occupying yourself with this whispering, if Allâh wills.
4. Seeking refuge with Allâh much and asking Him to protect you from this thing.

And I ask Allâh, the Most High for protection for you and safety from every evil and every detestable thing.

**Q. 13. Is it an obligation upon the disbeliever to embrace Islam?**

**A.** It is incumbent upon every disbeliever to embrace the religion of Islam, even if he is a Christian or a Jew, because Allâh, the Most High says in His Mighty Book:

﴿قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

*"Say (O Muhammad ﷺ): 'O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injil (Gospel) and also Allah's Word: 'Be!' — and he was, i.e. 'Isa (Jesus) son of Maryam (Mary),* عليهما السلام*],*

*and follow him so that you may be guided."*[1]

So, it is an obligation upon all of mankind to believe in the Messenger of Allâh ﷺ. However, because this Islamic religion is from the Mercy of Allâh, the Almighty, the All-Powerful, and from His Wisdom, He has permitted such non-Muslims to remain upon their religions, on condition that they submit to the rule of the Muslims, for Allâh, the Most High says:

﴿قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ﴾

*"Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued."*[2]

It is mentioned in *Sahih Muslim* in the *Hadith* of Buraidah, may Allâh be pleased with him, that whenever the Prophet ﷺ appointed a leader over an army or an expedition, he would order him to fear Allâh and to treat those Muslims in his company well, and he would said:

«ادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيَّتُهُنَّ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ»

*"Invite them to three things. If they respond to any one of these, accept it from them and withhold yourself from doing them any harm."*[3]

[1] *Al-A'raf* 7:158

[2] *At-Tawbah* 9:29

[3] Reported by Muslim in the Book of *Jihad* and Expeditions, in the Chapter on Appointing the Leaders (1730).

One of these things is to pay the *Jizyah*.[1] This is why the most authoritative opinion among the sayings of the scholars is that the *Jizyah* is accepted from other than the Jews and Christians.

In short, it is incumbent upon non-Muslims either to embrace Islam or to submit to the rule of Islam. And Allâh is the Granter of success.

## Q. 14. What is the ruling on a person who claims to have knowledge of the unseen?

**A.** The ruling on a person who claims to have knowledge of the unseen is that he is a disbeliever, because he has belied Allâh, the Almighty, the All-Powerful; Allâh, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

*"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."*[2]

If Allâh, the Almighty, the All-Powerful commanded His Prophet, Muhammad ﷺ to announce to the people that none in the heavens and the earth knows the unseen except Allâh, then the person who claims knowledge of the unseen has certainly belied Allâh, the Almighty, the All-Powerful in this matter.

We say to such people: How is it possible that you know the unseen, when the Prophet ﷺ did not know the unseen?! Are you more noble, or is the Messenger ﷺ?! If they say: We are more noble than the Messenger ﷺ, they disbelieve by such saying. If they say: He is more noble, we say: Why is the unseen hidden from him, while you know it?! And Allâh has said:

[1] *Jizyah*: A tax imposed upon non-Muslims living under the protection of Muslims in an Islamic State.

[2] *An-Naml* 27:65

﴿عَـٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ۝٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا﴾

*"(He Alone is) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him."*[1]

This second Verse is evidence of the disbelief of a person who claims to have knowledge of the unseen and Allâh, the Most High has commanded His Prophet ﷺ to announce to the people in His Words:

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾

*"Say (O Muhammad ﷺ): I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me."*[2]

**Q. 15. How do we reconcile the knowledge doctors now have about the sex of the unborn child with the Words of Allâh, the Most High:**

﴿وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ﴾

***"and knows that which is in the wombs."***[3]

**and what has been reported in the *Tafsir* of Ibn Jarir [At-Tabari], on the authority of Mujahid, that a man asked the Prophet ﷺ about what his wife would give birth to, so Allâh revealed this Verse. And (also) the report from Qatadah, may Allâh have mercy on him? And what is the**

[1] *Al-Jinn* 72:26-27

[2] *Al-An'am* 6:50

[3] *Luqman* 31:34

**specific explanation for the general Words of Allâh, the Most High:**



*"that which is in the wombs."*

**A.** Before speaking on this matter, I would like to make it clear that it is not possible for something clear in the Noble Qur'ân to contradict an indisputable fact, ever. If an apparent contradiction arises from a proven fact, it is either that the fact is a mere claim which has no truth in it, or the Qur'ân does not clearly contradict it, because something which is clear in the Noble Qur'ân and a true proven fact are both conclusive, and it is not possible for two conclusive facts to contradict each other, ever.

If this is clear, and it is said: They are now able, using precise machines, to reveal what is in the wombs, and to know whether it is a female or a male, then if what is said is untrue, then there is no need to comment. If it is true, then it does not contradict the Verse, since the Verse is evidence of a matter of the unseen which pertains to the Knowledge of Allâh in these five things: And the five things regarding the status of the unborn child in the womb are: The length of time he will spend in the belly of his mother, his life, his deeds, his blessings, his misfortune or his happiness and whether it is a male or a female before it is created.

As for after its creation, the knowledge of whether it is a male or a female is not knowledge of the unseen, because by its creation, it becomes a part of the knowledge of the seen, except that it is hidden by three veils of darkness, which, if they were removed, the matter would be clear. It is not beyond belief that there should be among the creations of Allâh, the Most High a powerful ray that can penetrate these layers of darkness so that it may be seen whether the fetus is male or female, and there is nothing clear in the Verse which mentions the knowledge of

the sex, nor has the *Sunnah* mentioned any such thing.

As for what the questioner has transmitted from Ibn Jarir, on the authority of Mujahid, that a man asked the Prophet ﷺ about what his wife would deliver and that Allâh revealed the Verse, this narration is disconnected, because Mujahid, may Allâh have mercy on him, was one of the *Tabi'in*.[1]

As for the *Tafsir* of Qatadah may Allâh have mercy on him it is possible that it is understood as some special Knowledge of Allâh, the Most High that is, if he was not yet created; but if it was after his creation, then other than He might know it.

Ibn Katheer, may Allâh have mercy on him, said, in the explanation of the Verse in *Surat Luqman*: Likewise, none besides Allâh, the Most High knows anything of that which He wishes to create in the wombs. But when He commands it to be male or female, or wretched or happy, the angels charged with the responsibility for it and any others whom He wishes among His creation know of it.

As for your question regarding the detailed explanation of the general meaning of the Words of Allâh, the Most High:

﴿مَا فِي ٱلْأَرْحَامِ﴾

*"that which is in the wombs."*

We say: If the Verse includes the trait of male or female of what is in the wombs, then its specific meaning is perception and fact. The scholars of *Usul*[2] have said that the specific meanings of the generalities in the Book (of Allâh) and the *Sunnah*, are either based upon a text (from the Qur'ân or the *Sunnah*), or the consensus of the scholars (*Ijma'*), upon analogy (*Qiyas*), or perception, or logic and their opinions on this subject are well known.

[1] *Tabi'in*: One who heard from one or more of the Companions and died as a Muslim.

[2] *Usul*: Fundamental rules of Islamic Jurisprudence.

If the Verse does not include what takes place after the creation and what is intended by it is only what is before it, then there is nothing in it to contradict what was said regarding the male or female trait of the fetus.

And all praise and thanks are to Allâh, nothing has happened and nothing will happen, which contradicts the clear meaning of the Noble Qur'ân. Regarding the apparent occurrence of contradictions in the Noble Qur'ân which the enemies of the Muslims have alleged, that is only due to their lack of understanding of the Book of Allâh, the Most High, or their negligence in the matter caused by their evil intentions. And the scholars of the religion, through their research and verification of the truth have evidences which dispel the doubts and uncertainties of those people, all praise, thanks and grace belong to Allâh. And the people in this matter are on two sides and (others) are in the middle:

Those on one side cling to the apparent meaning of the Noble Qur'ân which is not clear and reject that which opposes it in every confirmed matter of fact.

And another side rejects what is proven by the Noble Qur'ân and believes in only material things, and they are due to this, apostates.

As for those in the middle, they accept the guidance of the Noble Qur'ân and they believe in proven facts. They know that they are both true, and, that it is not possible for a clear Verse in the Qur'ân to contradict a well known and manifest matter of fact. Thus they have reconciled acting upon what has been transmitted (from the Qur'ân and the *Sunnah*) and what is logical and rational. In this way their religion and their rationality remain unimpaired thereby. Allâh guided those who believed the truth of that wherein they differed, and Allâh guides whom He wills to the Straight Path. May Allâh grant us, and our brothers the believers, success in attaining it and make

us among those guides (to the truth) who are (themselves) rightly guided, and among the leaders of the reformers. And there is no success for me except through Allâh; in Him I put my trust and to Him I turn in repentance.

## Q. 16. Does the sun revolve around the earth?

**A.** It is apparent from the Islamic evidences that they confirm that it is the sun which revolves around the earth, and by its revolving the alternation of night and day takes place on the surface of the earth. It is not for us to exceed the apparent meanings of these evidences without some evidence stronger than that, which permits us to explain them differently from their apparent meaning.

Among the proofs that the sun revolves around the earth in a manner which causes the alternation of the night and day are the following:

1. Allâh, the Most High says, that when Ibrahim, peace be upon him, disputed with the one who argued with him concerning his Lord:

﴿فَإِنَّ ٱللَّهَ يَأْتِي بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ﴾

*"Verily, Allah brings the sun from the east; then bring it you from the west."*[1]

And the sun being caused to rise from the east is a clear proof that it is the sun which revolves around the earth.

2. He also tells us that Ibrahim, peace be upon him, said:

﴿فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّي هَٰذَآ أَكْبَرُ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّي بَرِيٓءٌ مِّمَّا تُشْرِكُونَ﴾

*"When he saw the sun rising up, he said: 'This is my lord. This*

[1] *Al-Baqarah* 2:258

*is greater.' But when it set, he said: 'O my people! I am indeed free from all that you join as partners (in worship with Allah).'"*[1]

So, He has described the setting as an attribute of the sun and not that the earth set upon it, for if it was the earth which revolved, He would have said: but when (the earth) set upon it.

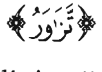
3. Allâh, the Most High says:

﴿۞ وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ﴾

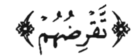
*"And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left."*[2]

He has described the declining and turning away as descriptions of the sun, and that is a proof that the movement was from the sun. If it was a description of the earth, He would have said: Their cave declined from it.

Likewise, describing the sun as rising and setting proves that it is the sun which revolves, even though the indication of this may be less than the indication in His Words:



*"declining."* and



*"turning away from them."*

4. Allâh, the Most High says:

﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

*"And He it is Who has created the night and the day, and the sun*

[1] *Al-An'am* 6:78

[2] *Al-Kahf* 18:17

*and the moon, each in an orbit floating."*[1]

Ibn 'Abbas, may Allâh be pleased with them, said: They revolve in an orbit, like the turning of a mill. This was widely reported from him.

5. And Allâh, the Most High says:

﴿يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا﴾

*"He brings the night as a cover over the day, seeking it rapidly."*[2]

He described the night as seeking the day, and the seeker rushes and overtakes, and it is well known that the night and the day follow the sun.

6. Allâh, the Most High says:

﴿خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ﴾

*"He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving."*[3]

and His Words:

﴿يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ﴾

*"He makes the night to go in the day."*

that is, it turns around it, as a turban is wrapped around, which proves the revolving of the night and the day around the earth. If it were the earth which revolved around them, He would

[1] *Al-Anbiya'* 21:33

[2] *Al-A'raf* 7:54

[3] *Az-Zumar* 39:5

have said: He causes the earth to revolve around the night and day. And in His Words:

﴿ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى﴾

*"the sun and the moon, each running (on a fixed course),"*

It is clear from what precedes it that it is a proof that the sun and the moon move in a perceptible orbit, because subjecting something which moves to its movement is more apparent than subjecting something stationary which does not move.

7. Allâh, the Most High says:

﴿وَٱلشَّمْسِ وَضُحَىٰهَا ﴿١﴾ وَٱلْقَمَرِ إِذَا تَلَىٰهَا﴾

*"By the sun and its brightness. By the moon as it follows it (the sun)."*[1]

and the meaning of:

﴿تَلَىٰهَا﴾

*"follows it."*

is that 'it comes after it' and this is a proof of their moving and revolving around the earth, for if it were the earth which revolved around them, the moon would not be following the sun; rather it would sometimes be following it and sometimes it would be followed by it, because the sun is higher than it. And deduction from this Verse requires study and reflection.

8. Allâh, the Most High says:

﴿وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾
﴿وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ﴿٣٩﴾ لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ﴾

*"And the sun runs on its fixed course for a term (appointed). That*

[1] *Ash-Shams* 91:1-2

*is the Decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit."*[1]

So, attributing the movement to the sun and describing it as a Decree from the Almighty, Most Wise proves that it is a real movement with a far-reaching Decree, since the consequence of it is the alternation of the night and day and the seasons.

The measure of the moon's mansions (i.e. stations) is a proof that it traverses them, for if it was the earth which revolves, the measuring of the mansions would be for the earth's movement around the moon and not for the moon's movement around it.

And negating the sun's ability to overtake the moon, and the night's ability to outstrip the day are evidence of the rushing movement on the part of the sun and the moon, and the night and the day.

9. The Prophet ﷺ said to Abu Tharr, may Allâh be pleased with him, when the sun had just set:

«أَتَدْرِي أَيْنَ تَذْهَبُ؟»

*"Do you know where it goes?"*

He said, "Allâh and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فَيُؤْذَنُ لَهَا ، فَيُوشِكُ أَنْ تَسْتَأْذِنَ فَلَا يُؤْذَنَ لَهَا فَيُقَالُ لَهَا : ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا»

*"Verily, it goes (i.e. travels) and it prostrates beneath the Throne and seeks permission to rise, and permission is granted to it. Then (a time will come when) it will be about to prostrate itself*

[1] *Ya-Sin* 36:38-40

*but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered: Return from whence you came, and so it will rise in the west."*[1]

So and it is extremely clear from his words: Return from whence you came that it revolves around the earth and through its revolving the sunrise and sunset occur.

10. It is clear from the many *Ahadith* which attribute rising, setting, and declining from its zenith to the sun, that it is the sun which does so and not the earth.

There are most probably other proofs that are not present with me at the moment, but what I have mentioned is a summary of the subject, and it is sufficient for my purpose. And Allâh is the Granter of success.

**Q. 17. His Eminence the Shaikh was asked about the *Shahadatain*.**[2]

**A.** The *Shahadatain* are the key to Islam and it is not possible to enter the fold of Islam without them, which is why when the Prophet ﷺ sent Mu'ath bin Jabal to Yemen, he ordered him to first call them to the testimony that there is no deity worthy of worship except Allâh, and that Muhammad is the Messenger of Allâh.[3]

As for the first statement: The testimony that there is no deity

[1] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: Description of the Sun and Moon (3199) and by Muslim in the Book of Faith, in the Chapter: Explanation of the Time When Faith Will not be Accepted (159).

[2] *Shahadatain*: Two testimonies.

[3] Reported by Al-Bukhari in the Book of Military Expeditions, in the Chapter: The Sending of Abu Musa and Mu'ath to Yemen (4347) and by Muslim in the Book of Faith, in the Chapter on Calling to the *Shahadatain* and the Revealed Laws of Islam (19).

worthy of worship except Allâh, means that a person acknowledges by speech and by his heart that none has the right to be worshipped in truth except Allâh, the Almighty, the All-Powerful, Alone because the word *Ilah* means something which is worshipped.

This phrase implies a negation and an affirmation. As for the negation, it is there is no deity and as for the affirmation, it is except Allâh.

Allâh is the Name of the Almighty in place of the predicate *La* (there is no) which is omitted, and it means: There is no true deity possessing the right to be worshipped except Allâh. This is an acknowledgement in words once the heart has believed that there is no deity who has the right to be worshipped except Allâh, the Almighty, the All-Powerful; and this includes sincerity of worship for Allâh, Alone and the negation of any other's right to be worshipped.

By our qualification of the predicate in this expression: with the word true, the answer to the doubt which assails many people becomes clear, and that is: How can you say that there is no deity except Allâh, when there are deities which are worshipped besides Allâh, and Allâh has called them deities, and those who worship them call them deities? Allâh, the Most Blessed, the Most High says:

﴿فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ﴾

*"So their aliha (gods), other than Allah, whom they invoked, profited them naught when there came the Command of your Lord."*[1]

And He, the Most High says:

[1] *Hud* 11:101

﴿وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

*"And set not up with Allah any other ilah (god)."*[1]

And He, the Most High says:

﴿وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾

*"And invoke not any other ilah (god) along with Allah."*[2]

﴿لَن نَّدْعُوَاْ مِن دُونِهِۦٓ إِلَٰهًا﴾

*"never shall we call upon any ilah (god) other than Him."*[3]

And He, the Most High says:

﴿ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ﴾

*"Worship Allah! You have no other Ilah (God) but Him. (La ilaha illallah: none has the right to be worshipped but Allah)."*[4]

So, how is it possible for us to say that there is no deity besides Allâh, when the existence of other deities worshipped besides Allâh is confirmed? And how is it possible for us to confirm the worship of other deities besides Allâh, the Almighty, the All-Powerful, when the Messengers said to their peoples:

﴿ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ﴾

*"That is because Allah, He is the Truth, and that which they invoke besides Him is Al-Batil (falsehood, Satan and all other false deities); and that Allah, He is the Most High, the Most Great."*[5]

---

[1] *Al-Isra'* 17:39
[2] *Al-Qasas* 28:88
[3] *Al-Kahf* 18:14
[4] *Al-A'raf* 7:59
[5] *Luqman* 31:30

The answer to these doubts is clear from the meaning of the predicate in the words: *La Ilaha Illallah* (none has the right to be worshipped except Allâh).We say that these deities which are worshipped besides Allâh are deities which are worshipped, but they are false deities, not true gods and they have no right at all to be worshipped; and the Words of Allâh, the Most High:

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾ أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾ إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴾

*"Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named — you and your fathers — for which Allah has sent down no authority."*[1]

are evidence of this, as are the Words of Allâh, the Most High reporting the words of Yusuf, peace be upon him:

﴿مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ﴾

*"You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allah has sent down no authority."*[2]

So, the meaning of *La Ilaha Illallah* is that none has the right to be worshipped except Allâh, the Almighty, the All-Powerful. As for those things which are worshipped besides Him, their divinity as claimed by those who worship them is not true, that is, it is a false divinity; indeed, the true Divinity is that of Allâh, the Almighty, the All-Powerful.

---

[1] *An-Najm* 53:19-23

[2] *Yusuf* 12:40

As for the meaning of the testimony: Muhammad is the Messenger of Allâh, it is an affirmation in words and the heart's belief that Muhammad bin 'Abdullah Al-Qurashi Al-Hashimi is the Messenger of Allâh to all created beings among the jinn and mankind, as Allâh, the Almighty, the All-Powerful says:

﴿قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَـٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

*"Say (O Muhammad ﷺ): O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So, believe in Allah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injil (Gospel) and also Allah's Word: 'Be!' — and he was, i.e. 'Isa (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."*[1]

And He, the Most High says:

﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَـٰلَمِينَ نَذِيرًا﴾

*"Blessed is He Who sent down the Criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad ﷺ) that he may be a warner to the 'Alamin (mankind and jinn)."*[2]

And this testimony necessitates believing the Messenger ﷺ in all that he tells us, and to implement his commands, and to stay away from what he prohibited and forbade, and not worship Allâh except in the way which he has legislated for us.

---

[1] *Al-A'raf* 7:158

[2] *Al-Furqan* 25:1

Also implied by this testimony, is that you do not believe that the Messenger of Allâh ﷺ has any rights in Lordship and the control of the universe, or that he has any right to be worshipped. Rather he is a creature, he is not worshipped, and he is a Messenger who must be believed in, and he possesses no power to benefit or harm himself nor anyone else, except as Allâh wills, as He, the Most High says:

﴿قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ﴾

*"Say (O Muhammad ﷺ): I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me."*[1]

So, he is a worshipper who is commanded (by Allâh) and he follows what he is commanded to do; and Allâh, the Most High says:

﴿قُلۡ إِنِّي لَآ أَمۡلِكُ لَكُمۡ ضَرّٗا وَلَا رَشَدٗا ﴿٢١﴾ قُلۡ إِنِّي لَن يُجِيرَنِي مِنَ ٱللَّهِ أَحَدٞ وَلَنۡ أَجِدَ مِن دُونِهِۦ مُلۡتَحَدًا﴾

*"Say: 'It is not in my power to cause you harm, or to bring you to the Right Path.' Say (O Muhammad ﷺ): 'None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him.'"*[2]

And He, the Most Glorified says:

﴿قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ﴾

*"Say (O Muhammad ﷺ): I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of*

[1] *Al-An'am* 6:50

[2] *Al-Jinn* 72:21-22

*wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."*[1]

This is the meaning of the testimony that none is worthy of worship except Allâh and that Muhammad is the Messenger of Allâh. By this meaning, you know that no one has the right to be worshipped neither the Messenger of Allâh ﷺ nor any other created being, and that worship is not for anyone except Allâh, the Most High Alone:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

*"Say (O Muhammad ): Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamın (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."*[2]

And that the right of the Messenger ﷺ is to assign to him the status given to him by Allâh, the Most High, which is Allâh's worshipper and His Messenger, may the Peace and Blessings of Allâh be upon him.

**Q. 18. How does the testimony *La Ilaha Illallah* (None has the right to be worshipped except Allâh) include all types of *Tawhid*?**

**A.** It includes all types of *Tawhid* either by implication or as a requirement. This is because when a person says: I testify that none is worthy of worship except Allâh, it comes immediately to mind that what is intended by it is affirming Allâh's sole right to be worshipped, which is known as *Tawhid Al-Uluhiyyah* and this implies *Tawhid Ar-Rububiyyah*, because every person

---

[1] *Al-A'raf* 7:188

[2] *Al-An'am* 6:162-163

who worships Allâh Alone would not do so unless he acknowledged His Oneness in matters of Lordship. Likewise, it implies *Tawhid Al-Asma' was-Sifat*, because a person does not worship except One Whom he knows has the right to be worshipped because of the Names and Attributes which belong to Him. Ibrahim said to his father:

﴿يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا﴾

*"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"*[1]

So affirming Allâh's sole right to be worshipped implies *Tawhid Ar-Rububiyyah* and *Tawhid Al-Asma' was-Sifat*.

## Q. 19. What is the wisdom behind the creation of the jinn and mankind?

**A.** Before speaking about this matter, I would like to point out a general rule regarding what Allâh, the Almighty, the All-Powerful creates and what He legislates; and this rule is taken from the Words of Allâh, the Most High:

﴿وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ﴾

*"And He is the All-Knower, the All-Wise."*[2]

And His Words:

﴿إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

*"And Allah is Ever All-Knower, All-Wise."*[3]

And the many other Verses which prove the confirmation of Allâh's Wisdom in what He creates and legislates: That is in His Judgements in matters relating to the creation and in matters relating to legislation, for there is nothing created by Allâh

[1] *Maryam* 19:42

[2] *At-Tahrim* 66:2

[3] *An-Nisa'* 4:11

which is without some wisdom behind it whether that Him causing it to exist or in Him causing it to be destroyed. And, there is nothing which Allâh legislated which is without wisdom whether it is in Him making something obligatory, or in Him prohibiting something, or making something permissible. But this Judgement which includes His Judgement in matters relating to the creation and in matters relating to legislation might be known to us, or it might be unknown to us; or they might be known to some people and not to others. This is all based upon the knowledge and understanding which Allâh, the Most Glorified, the Most High has given to people. This having been determined, we say that there is a great wisdom and a praiseworthy goal behind Allâh, the Most Glorified, the Most High creating jinns and mankind. That goal is to worship Him, the Most Blessed, the Most High, as He, the Most Glorified, the Most High says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

*"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."*[1]

And He, the Most High says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

*"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"*[2]

And He, the Most High says:

﴿أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى﴾

*"Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allah on him)?"*[3]

---

[1] *Ath-Thariyat* 51:56

[2] *Al-Mu'minun* 23:115

[3] *Al-Qiyamah* 75:36

And there are other Verses which prove that Allâh, the Most High has a profound Wisdom in creating the jinns and mankind and that is to worship Him.

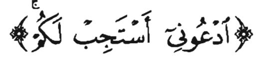
Worship is to humble oneself before Allâh, the Almighty, the All-Powerful out of love and glorification, by acting upon His Commands, by avoiding what He has prohibited in the manner dictated by the Islamic Law: Allâh, the Most High says:

﴿وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ﴾

*"And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him),"*[1]

So, this is the wisdom behind the creation of jinns and mankind and accordingly, whoever rebelled against his Lord and arrogantly refused to worship Him, he will have rejected this wisdom, and his action bears witness to (his belief) that Allâh created the creation in vain and without purpose. If he claimed that he did not believe that, that still remains a necessary implication of his rebelliousness and his arrogant refusal to obey his Lord.

## Q. 20. How can a person supplicate and not be answered, when Allâh says:



*"Invoke Me, I will respond to your (invocation)."*[2]

**A.** All praise and thanks are to Allâh, the Lord of the worlds, and I send peace and blessings upon our Prophet, Muhammad and upon all his family and Companions. I ask Allâh, the Most High for myself and for my Muslim brothers to grant us success in achieving correctness in belief, in speech and in action; Allâh,

[1] *Al-Bayyinah* 98:5

[2] *Ghafir* 40:60

the Almighty, the All-Powerful says:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

*"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"*[1]

The questioner says that he supplicated to Allâh, the Almighty, the All-Powerful but Allâh did not respond to his invocation, and so this fact along with this Noble Verse, in which Allâh, the Most High promises those who call upon him that He will respond to their supplication is causing him to doubt but Allâh does not break His Promise.

So, the answer to this is that there are conditions attached to the response which must be fulfilled and they are:

1. Sincerity towards Allâh, the Most Glorified, the Most High. This means that a person must be sincere in his supplication, turning towards Allâh, the Most Glorified, the Most High with a ready heart and having recourse to Him in truth, knowing that He, the Almighty, the All-Powerful is Able to respond to his invocation, and hoping for a response from Allâh, the Most Glorified, the Most High.

2. That when supplicating, a person should feel that he is in the greatest need, indeed the greatest necessity for Allâh, the Most Glorified, the Most High and that it is Allâh, the Most High, Alone Who responds to the supplication of a person in need when he calls upon Him and removes the evil. But that he should supplicate Allâh, the Almighty, the All-Powerful, while feeling that he is not in need of Allâh, the Most Glorified, the Most High

[1] *Ghafir* 40:60

and that he has no necessity for Him, and that he is only asking out of habit, then that person is not worthy of being answered.

3. That the one supplicating avoids consuming what is forbidden (usury, stolen money etc.) because devouring what is forbidden acts as an obstacle between a person and the response to his supplication. This is confirmed in the authentic *Hadith* from the Prophet ﷺ in which it is stated that he said:

«إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّباً وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

*"Allâh is Good and He therefore accepts only that which is good. And Allâh commanded the believers as He commanded the Messengers."*

For He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

*"O you who believe! Eat of the lawful things that We have provided you with and be grateful to Allâh if it is indeed Him Whom you worship."*[1]

And He, the Most High says:

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُواْ صَٰلِحًا﴾

*"O you Messengers! Eat of the Tayyibat (all kinds of lawful food) and do righteous deeds."*[2]

The Prophet ﷺ then mentioned a person who travels widely, his hair unkempt and covered with dust. He lifts his hands towards the sky (and supplicates thus): 'Oh, Lord! Oh, Lord!' whereas his food is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. The Prophet ﷺ said:

---

[1] *Al-Baqarah* 2:172

[2] *Al-Mu'minun* 23:51

«فَأَنَّى يُسْتَجَابُ لَهُ..»

*"So how then can his supplication be answered?"*[1]

So, the Prophet ﷺ regarded it as unlikely that this man, who fulfilled the outward means by which an invocation is answered would have his supplication answered. Those outward means are:

1. Raising the hands towards the heavens, that is to Allâh, the Almighty, the All-Powerful. Because He, the Most High is in (i.e. above) the heavens, over the Throne; and extending one's hand to Allâh, the Almighty, the All-Powerful is one of the means of having one's prayer answered, as is shown by the *Hadith* narrated by Imam Ahmad in his *Musnad*:

«إِنَّ اللهَ حَيِيٌّ كَرِيمٌ، يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا»

*"Verily Allâh is Modest and Most Generous and He is too Honorable to return the hands of His slave empty when he raises them to Him."*[2]

2. This man called upon Allâh, the Most High by the Name of the Lord (Oh, Lord! Oh, Lord!) And entreating Allâh, the Most High by this Name is one of the means of having one's supplication answered. Because the Lord is the Creator, the Owner, the Disposer of all affairs, in His Hand are the keys of the heavens and the earth, and this is why you find that most of the supplications in the Noble Qur'ân are in this Name:

[1] Reported by Muslim in the Book of *Zakah*, in the Chapter on the Virtue of Spending and Charity.

[2] Rreported by Imam Ahmad in his *Al-Musnad* (5:428) and by At-Tirmithi in the Book of Supplications, Chapter 105 (3556) and by Ibn Majah in the Book of Supplication, in the Chapter on Raising the Hands in Supplication (3865).

﴿رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ﴿١٩٤﴾ فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ﴾

*"Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrar (the pious believers of Islamic Monotheism). Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise. So, their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another.'"*[1]

So entreating Allâh, the Most High by this Name is one of the means of having it answered.

3. This man was travelling, and travel is in most cases, a means of having a supplication answered. Because when a person is on a journey, he feels that he is in need of Allâh, the Almighty, the All-Powerful and he is more urgent than if he is residing with his family. His hair is unkempt, and he is covered in dust, as if he does not care about himself, as if the most important thing to him is to turn to Allâh and supplicate to Him, whatever his situation, whether his hair is unkempt and he is covered in dust, or he is living at ease. Unkempt hair, and being covered in dust have an effect on the response (to supplication). This is confirmed by the *Hadith* narrated from the Prophet ﷺ, in which it is stated that Allâh descends to the lowest heaven in the evening of the Day of *'Arafah* and Allâh boasts before the angels about those standing there. He says:

[1] *Surat Aal 'Imran* 3:193-195

«أَتَوْنِي شُعْثاً غُبْرًا ضَاحِينَ، مِنْ كُلِّ فَجٍّ عَمِيقٍ»

*"They have come to Me with hair unkempt and covered in dust, approaching from every deep path."*[1]

These means for achieving a response to supplication did not result in anything, merely because his food and clothes were unlawful and his sustenance was from the forbidden things. The Prophet ﷺ said:

«فَأَنَّى يُسْتَجَابُ لَهُ؟!»

*"So how then can his supplication be answered?"*

Therefore, if these conditions for achieving a response to one's supplication are not fulfilled, then the supplication is unlikely to be answered. If they are fulfilled and Allâh does not answer the one supplicating, it is only due to some wisdom known to Allâh, the Almighty, the All-Powerful, something that is not known to the person supplicating.

It may be that you like a thing which is bad for you.[2] If these conditions are fulfilled but Allâh, the Almighty, the All-Powerful does not respond, then it is either to repel from him a greater evil, or it is kept for him until the Day of Resurrection and he is given a reward in full, more and more. This could be because the one supplicating, who asked, fulfilling the conditions, yet he was not answered, and no greater evil was removed from him, but he has fulfilled the means, then the response was prevented due to some wisdom, so he is given a double reward once for his supplication and once for suffering by not having it answered. So, a reward which is greater and more complete is accumulated for him with Allâh, the Almighty, the All-Powerful.

[1] Reported by Muslim in the Book of *Hajj*, Chapter on the Virtue of *Hajj*, *'Umrah* and the Day of *'Arafah* (436).

[2] A reference to *Surat Al-Baqarah* 2:216.

It is also important not to consider the response slow in coming, for this is also one of the reasons it may not be answered. This is mentioned in the *Hadith* reported from the Prophet ﷺ:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ»

*"The supplication of any of you will be answered as long as he is not impatient."*

They said: "How is he impatient, Oh, Messenger of Allâh?" He said:

«يَقُولُ: دَعَوْتُ وَدَعَوْتُ وَدَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

*"He says: I supplicated, and supplicated, and supplicated, and He did not answer me."*[1]

So, it is not fitting that a person should regard the response to be slow in coming, and to give up on the supplication, and stop making it. Rather he should beseech Allâh in his supplication, for every supplication which you make to Allâh, the Almighty, the All-Powerful is an act of worship which brings you closer to Allâh, the Almighty, the All-Powerful and increases your reward. Therefore, my brother, you should supplicate to Allâh, the Almighty, the All-Powerful in all your affairs, both general and specific, and when you are in difficulty and when you are at ease, even if there is no result from your supplication except that it is worship of Allâh, the Most Glorified, the Most High, it would still be worth a person's effort to be intent upon it. And Allâh is the Granter of success.

## Q. 21. What is the meaning of *Ikhlas*? And if the worshipper desired to worship something else, what is the ruling?

[1] Reported by Al-Bukhari in the Book of Invocations, in the Chapter: The Worshipper is Answered as Long as He is not Impatient (6340) and by Muslim in the Book of Supplication and Remembrance of Allah, in the Chapter: Clarification That the One Supplicating is Answered as Long as He is not Impatient, Saying: I Supplicated, But He Did not Answer Me (2735).

**A.** *Ikhlas* towards Allâh means that by his worship, a person intends to draw closer to Allâh, the Most Glorified, the Most High, and to gain access to the Abode of His Generosity (i.e. Paradise). If someone desired something other than this by his worship, then that requires elaboration in accordance with the following categories:

1. That he desires to draw closer to other than Allâh by this worship, and to be praised for it by his fellow-creatures, this renders the deed in vain and it is a form of *Shirk*. It is reported in an authentic *Hadith* on the authority of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said that Allâh, the the Most High said:

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَشِرْكَهُ»

*"I am the One Who does not stand in need of any partners. If anyone performs a deed in which he associates anyone else with Me, I shall abandon him and his Shirk."*[1]

2. That he intends to achieve some worldly gain, such as leadership, rank or wealth, without intending to get closer to Allâh, the Most High, this action of his is in vain and it does not bring him closer to Allâh, the Most High, according to the Words of Him, the Most High:

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾

*"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will*

[1] Reported by Muslim in the Book of Asceticism and Softening of the Hearts, in the Chapter: Whomever Associated Partners With Allah in His Deeds (2985).

*have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."*[1]

The difference between this and the one before him is that the first intends to be praised for worshipping Allâh, the Most High, while the second does not intend to be praised for worshipping Allâh, and it is not important to him that the people praise him for it.

3. That he intends to draw closer to Allâh, the Most High and he also intends to achieve some worldly motive thereby. Such intending to worship Allâh, the Most High by performing ablution while also intending to invigorate his body or to clean it. Or, he intends to exercise his body by praying, and to stimulate movement in it, and he intends to lose weight by fasting and to remove impurities, and he intends by *Hajj* to participate in its events and see all the pilgrims. This decreases the reward of *Ikhlas*, but if he mainly intends to worship Allâh by it, he will have missed the completeness of the reward for it, although he is not guilty of committing a sin or falsehood, according to the Words of Allâh, the Most High regarding the *Hajj* pilgrims:

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ﴾

*"There is no sin on you if you seek the bounty of your Lord."*[2]

But if his intention is mainly something other than worship, then he has no reward in the Hereafter, and his reward is only what he achieves in this life. I fear that such a person is a sinner due to this, because he has made worship, which is the highest goal, a means to attain some wretched worldly goal, so he is like those of whom Allâh says:

---

[1] *Hud* 11:15-16

[2] *Al-Baqarah* 2:198

﴿وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ﴾

*"And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!"*[1]

In *Sunan Abu Dawud*, it is reported on the authority of Abu Hurairah, may Allâh be pleased with him, that a man said: "Oh, Messenger of Allâh! (What is your opinion of) a man who wishes to fight *Jihad* and he also wishes to gain some worldly goods?" The Prophet ﷺ said:

«لَا أَجْرَ لَهُ»

*"There is no reward for him."*

The man repeated his question three times and the Prophet ﷺ said:

«لَا أَجْرَ لَهُ»

*"There is no reward for him."*[2]

In the *Two Sahihs*, it is reported on the authority of 'Umar bin Al-Khattab, may Allâh be pleased with him, that the Prophet ﷺ said:

«مَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

*"Whoever emigrated for some worldly benefit or to marry a woman, then his emigration will be for that to which he migrated."*[3]

[1] *At-Tawbah* 9:58

[2] Reported by Abu Dawud in the Book of *Jihad*, in the Chapter on One Who Fights Seeking Some Worldly Gain (2516) and by An-Nasa'i in the Book of *Jihad*, in the Chapter on One Who Fights Seeking Some Worldly Gain and Fame (3140).

[3] Reported by Al-Bukhari in the Book of the Beginning of the

If the two objectives are equal in him, and the intention to worship is not greater, nor is the intention not to worship, then the matter requires further investigation. Here, the closest to the truth is that there is no reward for him, like one who acts for Allâh and for other than Him. The difference between this category and the aforementioned one is that the purpose in the last category must necessarily be other than worship so, his intention must necessarily be other than worship, so it is as if he wanted what is that deed includes from the life of this world.

If it was said: What is the measure by which we may determine whether his intention for the worship is greater, or his intention for something other than worship? We say:

The measure is that if he cares nothing for things other than worship, and it is the same to him whether he achieves them or not, then that proves that the greater intention is to worship and vice versa. In any case, the intention which is the saying of the heart is a very important matter, for it could raise the worshipper to the level of the righteous people, or it could reduce him to the lowest of the low. One of the *Salaf* said: I have not struggled with myself over any matter more than over the matter of *Ikhlas*. So, we ask Allâh, for us and for you, to grant us *Ikhlas* in our intentions and righteousness in our deeds.

## Q. 22. What is the way of *Ahlus-Sunnah wal-Jama'ah* regarding hope and fear?

**A.** The scholars have differed as follows regarding whether a person should put hope first or fear:

Imam Ahmad, may Allâh have mercy on him, said: His fear and his hope should be equal, and the fear should not be greater than the hope, nor the hope greater than the fear. He, may

---

Revelation, in the Chapter: How the Revelation to the Messenger of Allah ﷺ Began (1) and by Muslim in the Book of Government (1907).

Allâh have mercy on him said: Whichever of them outweighed the other, the person will be destroyed. This is because if the hope is greater, it causes the person to feel secure against Allâh's Plan, while if the fear is greater, it will cause him to be among those who despair of Allâh's Mercy.

Some of the scholars said: The hope should be greater than the fear when a person performs an act of obedience, and the fear should be greater than the hope when a person commits an act of disobedience. This is because if he performs an act of obedience, he has done what is required of having a good opinion (of Allâh), and so the hope should be greater. That is, the hope of acceptance. But if he intends to commit an act of disobedience, the fear should be greater so that he does not commit that sin.

Others said: A healthy person should fear more and a sick person should hope more. This is because if the fear is greater in a healthy person, he will avoid committing sins, while if the hope in a sick person is greater, he will meet Allâh while holding a good opinion of Him.

My opinion regarding this question is that the case differs according to circumstances. And that is if a person feels that his fear is greater that might make him desperate of Allâh's Mercy, he should counter it and replace it with hope; and if he feels that his hope is greater that makes him feel secure against Allâh's Plan, then he should counter it by increasing his fear. In this matter a person is in reality his own physician, as long as his heart is alive; but as for one whose heart is dead and neither treats it nor cares about its state, then this matter becomes unimportant to him.

**Q. 23. Does undertaking the necessary means to achieve an end nullify *Tawakkul* (reliance upon Allâh)? During the Gulf War some people undertook what they felt were the necessary measures, while some of them abandoned them, saying: We place our trust in Allâh.**

**A.** It is an obligation upon the believer to attach his heart to Allâh, the Almighty, the All-Powerful and to sincerely rely upon Him in bringing about what is beneficial and in repelling what is harmful, because the kingdom of the heavens and the earth is in the Hands of Allâh Alone, and to Him all matters return (for decision). Allâh, the Most High says:

﴿وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

*"And to Allah belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So, worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do."*[1]

And Musa, peace be upon him, said to his people:

﴿يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ﴾

*"'O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will).' They said: 'In Allah we put our trust. Our Lord! Make us not a trial for the folk who are Zalimun (polytheists and wrongdoers) (i.e. do not make them overpower us). And save us by Your Mercy from the disbelieving folk.'"*[2]

And Allâh, the Most High says:

﴿وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ﴾

*"And in Allah (Alone) let believers put their trust."*[3]

---

[1] *Hud* 11:123

[2] *Yunus* 10:84-86

[3] *Aal 'Imran* 3:160

And Allâh, the Most High says:

﴿وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَـٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا﴾

*"And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things."*[1]

Therefore it is an obligation for the believer to depend upon his Lord, the Lord of the heavens and the earth and to have a good opinion of Him.

But he should undertake the measures necessitated by the Islamic Law, by belief in Allâh's *Qadar,* and the necessary practical measures which Allâh, the Most High has commanded. Because undertaking the means to achieve good and to ward off evil is a part of having faith in Allâh, the Most High and in His Wisdom, and it does not nullify reliance on Allâh. Look at (the example of) the master of those who depend on Allâh, Muhammad, the Messenger of Allâh ﷺ: He used to undertake the measures necessitated by the Islamic Law and the measures necessitated by belief in Allâh's *Qadar.* He would seek refuge for himself before sleeping by reciting *Surat Al-Ikhlas* and *Al-Mu'awwithatan*[2] and he used to wear his armor when he went into battle, and he dug a trench in front of Al-Madinah to protect it when the pagan confederates gathered around it. Allâh, the Most High declared that those things by which the slave seeks refuge with Him from the evils of war are among His Blessings for which He deserves thanks. He reported that His Prophet Dawud, peace be upon him, said:

﴿وَعَلَّمْنَـٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَـٰكِرُونَ﴾

*"And We taught him the making of metal coats of mail (for*

[1] *At-Talaq* 65:3

[2] *Al-Mu'awwithatan*: *Surat Al-Falaq* and *Surat An-Nas.*

*battles), to protect you in your fighting. Are you then grateful?"*[1]

Allâh commanded Dawud, peace be upon him, to make them well and to make them long and loose-fitting, because they would give greater protection.

Based upon this, there is no sin for the inhabitants of those countries which are close to places of war in taking precautions by using masks to prevent poisonous gases affecting their bodies, and protecting their houses from the gases seeping into them, because this is a way of assuring safety from evil and protection from injury. There is also no objection to them storing up foods and other things for themselves, things they fear they may need and may not be able to find. The more fear of that increases, the more need for taking precautions increases. But it is necessary that their dependence be upon Allâh, the Almighty, the All-Powerful and that they undertake these measures in accordance with Allâh's Law and His Wisdom, on the basis that they are means which Allâh has permitted for them, not on the basis that it is these things themselves that bring benefits or repel harms. They must thank Allâh, the Most High for making it easy for them to achieve such measures.

And by Allâh, I ask that He protect us all from the causes of trials and destruction, and that He help us and our brothers to achieve stronger faith in Him and dependence on Him, and to undertake the necessary measures which Allâh has permitted in the manner which pleases Him. Verily, He is the Most Magnanimous, the Most Generous. And may peace and blessings be upon our Prophet, Muhammad and upon his family and Companions.

---

[1] *Al-Anbiya'* 21:80

## Q. 24. What is the ruling on depending on the means (to achieve an end)?

**A.** Depending upon means is divided into categories:

1. That which nullifies the essence of *Tawhid*. That is for a person to depend upon something which could not possibly have any effect, and he depends upon it totally, shunning Allâh, such as the dependence of the grave worshippers on their inhabitants to remove afflictions from them. This is major *Shirk* which removes a person from the pale of Islam, and the ruling on the one who does it is mentioned by Allâh, the Most High in His Words:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

*"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."*[1]

2. That he depends upon a correct, lawful means, while disregarding the originator (of those means), which is Allâh, the Most High; and this is a form of *Shirk*, but it does not remove a person from the pale of Islam. Because he depended upon the means and he forgot the One Who causes them, which is Allâh, the Most High.

3. That he depends solely upon a means simply because it is a means, while his principal dependence is on Allâh, and he believes that the means is from Allâh, and that if Allâh wills He may cut it off (i.e. cause it not to lead to the desired result) and if He wills, He will cause it to remain (i.e. cause it to lead to the desired result), and that the means has no effect on the Will of Allâh, the Almighty, the All-Powerful. This does not nullify

[1] *Al-Ma'idah* 5:72

*Tawhid*, neither completely nor partially. When the correct lawful means are present, a person should not depend upon the means, but upon Allâh; so the employee whose heart depends completely upon his salary, regardless of the One Who causes (it to be paid to him) and that is Allâh, has committed a form of *Shirk*. However, if he believes that the salary is a means and that the One Who causes (it to be paid to him) is Allâh, the Most Glorified then this does not nullify *Tawakkul*.

The Messenger ﷺ used to undertake the necessary means, but at the same time, he depended upon the One Who causes it and that is Allâh, the Almighty, the All-Powerful.

**Q. 25. What is the ruling on *Ruqyah* (incantations)? And what is the ruling on writing (Qur'ânic) Verses and tying them around the neck of the sick person?**

**A.** There is no sin in *Ruqyah* for a sick person who is afflicted by witchcraft, if it is from the Noble Qur'ân, or from permissible supplications. It has been confirmed that the Prophet ﷺ would utter *Ruqyah* over his Companions, may Allâh be pleased with them. Among the *Ruqyahs* which used to use are:

«رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الْأَرْضِ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ»

*"Our Lord, Allâh, Who is in (i.e. above) the heaven, Sanctified is Your Name; Your Command reigns supreme throughout the heaven and the earth, as Your Mercy is in the heaven, so place Your Mercy in the earth: Send down mercy from Your Mercy, and a cure from Your Cure, upon this ailment."*[1]

And he would be cured. Other lawful supplications include:

[1] Reported by Abu Dawud in the Book of Medicine, in the Chapter on the Method of *Ruqyah* (3892).

«بِسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيكَ»

*"In the Name of Allâh I utter this Ruqyah, from every sickness which may afflict you, from the evil of every person or from the envious eye. May Allâh cure you, in Allâh's Name I utter this Ruqyah over you."*[1]

A person may place his hand on the site of the pain in his body and say:

«أَعُوذُ بِاللهِ وَعِزَّتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ»

*"I seek refuge with Allâh and His Power from the evil of what I find and that I fear."*[2]

Other supplications have been mentioned by the scholars from the *Ahadith* narrated from the Messenger ﷺ.

As for the writing of Verses and invocations and tying them around the neck, the scholars have differed in this regard: Some of them permitted it and some of them forbade it, because this has not been reported from the Prophet ﷺ. It has only been eported that he used to recite over the sick person. As for tying Verses or supplications to the sick person's neck or placing them in his hand, or under his pillow and the like, that is one of the forbidden things, according to the most authoritative opinion, due to the fact that it has not been reported. Every person who makes an action a cause of attaining something else, without permission from the Islamic Law, then this action of his is a form of *Shirk* because it is a confirmation of a means, which Allâh has not ordained as a means.

[1] Reported by Muslim in the Book of Salutations, in the Chapter on Medicine, Illness and *Ruqyah* (2186).

[2] Reported by Muslim in the Book of Salutations, in the Chapter: The Desirability of Putting One's Hand on the Pain and Supplicating (2202).

**Q. 26. Does *Ruqyah* nullify *Tawakkul*?**

**A.** *Tawakkul* is sincere reliance upon Allâh, the Almighty, the All-Powerful in bringing benefits and repelling harmful things, while at the same time, undertaking the necessary means which Allâh has commanded. *Tawakkul* does not mean depending on Allâh without undertaking the necessary measures, because depending upon Allâh without undertaking the necessary means is slander against Allâh, the Most Blessed, the Most High and against His Wisdom. Allâh, the Most High has connected the effects to their causes. Here there is a question: Who is the greatest of people in depending upon Allâh?

It is the Messenger ﷺ; and did he undertake the means necessary to protect himself from harm?

Yes, when he went into battle, he would wear armor to protect himself against arrows, and in the Battle of Uhud, he donned two coats of armor all of this in order to be prepared for any eventuality. So, undertaking necessary measures does not nullify *Tawakkul*, if the person believes that these means are simply means and nothing more, and that there is no effect from them except by Allâh, the Most High's Permission. Accordingly, the *Ruqyah* is the *Ruqyah* of a person over himself and over his sick brothers and it does not nullify *Tawakkul*. It has been confirmed that the Prophet ﷺ used to recite *Al-Mu'awwithatan* as *Ruqyah* for himself, and it has been confirmed that he used to use *Ruqyah* to treat his Companions when they became ill.[1] And Allâh knows better.

**Q. 27. What is the ruling on wearing amulets and talismans?**

**A.** This issue, I mean the wearing of talismans and amulets is divided into two categories:

---

[1] See the previous question.

1. The thing worn is from the Qur'ân and the scholars both the early generations and the later generations have disagreed regarding this. Some of them permitted it, considering that it is included in the Words of Allâh, the Most High:

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

*"And We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it),"*[1]

and the Words of Him, the Most High:

﴿كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ﴾

*"(This is) a Book (the Qur'an) which We have sent down to you, full of blessings."*[2]

And it is from its blessings, that it is worn to protect against evil.

There are those who forbid it, saying: It has not been confirmed from the Prophet ﷺ that wearing them is a lawful means of repelling evil or removing it. And, the fundamental principle in matters such as these is to refrain from them, and this is the most authoritative view. So, it is not permissible to wear talismans, even if they are from the Noble Qur'ân, nor is it permissible to place them under the pillow of the sick person, or to hang them on the wall or the like. Supplication and recitation may only be made directly over him, as the Prophet ﷺ used to do.

2. The thing worn is from something other than the Noble Qur'ân, whose meaning is not understood. This is not permissible in any condition, because what is written is not known, and some people write charms and complicated things, interwoven letters, that are almost impossible to understand or to read. Such things are forbidden innovations, and they are not

[1] *Al-Isra'* 17:82

[2] *Sad* 38:29

allowed in any circumstance. And Allâh knows better.

**Q. 28. Is it permissible to write some Qur'ânic Verses (such as *Ayat Al-Kursi*) upon eating and drinking vessels in order to treat oneself?**

**A.** We should know that the Book of Allâh, the Almighty, the All-Powerful is more mighty and powerful than to be abused in this manner, or to be degraded in this manner. How can a believer be happy to place the Book of Allâh, the Almighty, the All-Powerful and the greatest Verse in the Book of Allâh, which is *Ayat Al-Kursi* to place it in a vessel from which he drinks where it is abused and tossed around in the house, and where the children play with it?! There is no doubt this act is forbidden and that it is an obligation upon anyone who has such vessels to remove these Verses which are in them by going to a craftsman who can erase them. If this not possible, then it is an obligation upon him to dig a hole for them in a clean place and bury them. But that he should continue to allow them to be degraded and abused by the children drinking from them and playing with them (he should know that) seeking a cure in this manner has not been reported from the righteous *Salaf,* may Allâh be pleased with them.

**Q. 29. In some countries, the students in Islamic schools learn that the way of *Ahlus-Sunnah wal-Jama'ah* is: Faith in the Names of Allâh, the Most High and His Attributes, without corrupting the meaning, without denial, without explaining how and without comparison. And is the division of *Ahlus-Sunnah wal-Jama'ah* into two categories (i) the school of Ibn Taimiyyah and his students and (ii) the schools of *Al-Asha'irah*[1] and**

[1] *Al-Asha'irah*: Named after Abul-Hasan Al-Ash'ari. Its adherants deny most of the Attributes of Allah, indulging in theological rhetoric and

**the *Maturidiyyah*[1] a correct division? And what is the view of the Muslim regarding the scholars who make *Ta'wil*[2] (of Qur'ânic Verses and Prophetic *Ahadith*)?**

**A.** There is no doubt that what is learnt in the schools, that the way of *Ahlus-Sunnah wal-Jama'ah* is belief in the Names and Attributes of Allâh, the Most High, without corrupting the meaning, without denial, without explaining how and without comparison; that agrees with what has been reported in the *Sunnah*, according to *Ahlus-Sunnah wal-Jama'ah* as proven by their books, both detailed and summarized, and it is the truth which conforms to what is said in the Book (of Allâh), the *Sunnah* and the sayings of the *Salaf*. This also conforms with correct thinking and the rational mind. It is not our intention to enumerate the individual evidences for this, as this was not requested in the question; we are only answering what was asked, and that is the division of *Ahlus-Sunnah wal-Jama'ah* into two groups in two schools:

One of Them: The school of Ibn Taimiyyah and his students who forbade explaining the evidences (of the Qur'ân and *Sunnah*) with meanings other than their obvious ones.

The Other: The school of the *Asha'irah* and the *Maturidiyyah* who require that the Names of Allâh and His Attributes be explained with meanings other than their obvious ones.

We say: It is well known that between these two schools there

---

debate. Ironically, Abul-Hasan refuted his earlier beliefs before he died and embraced the beliefs of *Ahlus-Sunnah wal-Jama'ah* (Ref. his final work, *Al-Ibanah*)

[1] *Al-Maturidiyyah*: A school of thought named after Abu Mansur Muhammad Al-Maturidi (d. 944 C. E.). The *Maturidiyyah* creed is similar to that of *Al-Asha'irah*.

[2] *Ta'wil*: Interpretation, when it refers to an incorrect interpretation, it means to alter the meaning in order to conform to one's own beliefs.

is a clear differing in their ways of understanding matters related to the Names and Attributes of Allâh: The teachers of the first school affirm the obligation to understand the evidences according to their obvious meanings in matters related to the Names and Attributes of Allâh at the same time negating what must be negated regarding Allâh, the Most High, such as comparison and explaining how. And the teachers of the second school affirm the obligation to change the meanings of the evidences regarding the Names and Attributes of Allâh. And these two paths differ completely and their differing is clear from the following example:

Allâh, the Most High says:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾

> *"Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills."*[1]

And He says, reporting His rebuke of *Iblis* when he refused to prostrate to Adam, peace be upon him, in accordance with Allâh's Command:

﴿قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ﴾

> *"(Allah) said: O Iblıs (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands."*[2]

And the teachers of the two schools have differed regarding the meaning of the two Hands which Allâh, the Most High has confirmed for Himself.

Those belonging to the first school said: The apparent meaning must remain, and the existence of two real Hands must be confirmed for Allâh, in a manner befitting Him.

---

[1] *Al-Ma'idah* 5:46

[2] *Sad* 38:75

Those belonging to the second school said: The obvious meaning must be changed and it is forbidden to confirm the existence of real Hands for Allâh, the Most High. Then they differed as to whether their meaning is Strength or Blessings.

From this example, it is clear that the paths of the two schools are different and incompatible and it is not possible to combine them both in one attribute, which is *Ahlus-Sunnah*.

Therefore, the description of *Ahlus-Sunnah wal-Jama'ah* must belong to only one of them, and not the other, and we will judge between them with fairness, and we will submit them both to the measure of impartiality which is the Book of Allâh and the *Sunnah* of the Messenger of Allâh ﷺ and the sayings of the Companions, may Allâh be pleased with them, and those who faithfully followed them among the *Salaf* of the (Muslim) community and their Imams.

There is nothing in this measure of impartiality which proves in any manner whatsoever, either open or implied, or which is clearly understood, nor is there any indication in that, of what the second school claims. Rather, in this measure (i.e. the Qur'ân and the *Sunnah*) there is evidence that is clear, obvious and indicative for what the first school claims. Accordingly, it is determined that the attribute of *Ahlus-Sunnah wal-Jama'ah* belongs exclusively to them, and the second school does not share in it with them. Because the ruling of their sharing in it with them is unjust and an attempt to reconcile two opposites; and injustice is forbidden by the Islamic Law, and reconciling two opposites is rejected by logic.

As for the claim of the second school (those who make *Ta'wil*): It is that there is no objection to making *Ta'wil* of the Names and Attributes of Allâh, as long as it does not contradict any legal evidence.

We say: Simply changing the meaning of the words from their apparent one, without any lawful evidence contradicts the

evidence, and to do so is to speak of Allâh, the Most High without knowledge, and Allâh, the Most High has forbidden that in His Words:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

*"Say (O Muhammad ﷺ): (But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."*[1]

and His Words:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا﴾

*"And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah)."*[2]

And those who corrupt the meanings of Allâh, the Most High's Names and Attributes have no knowledge transmitted to them about those things whose meanings they change. Nor do they have any rational theory, except doubts which they cite as evidence, some of the things contradict others and necessitate an attribution of imperfection in Allâh's Nature and in His Attributes and His Revelation, which is greater than the imperfections which they claim would result from confirming them in their obvious meanings, and this is not the place to speak extensively about that.

---

[1] *Al-A'raf* 7:33

[2] *Al-Isra'* 17:36

All that is intended is to make it clear that the description of *Ahlus-Sunnah* may not be given to two groups which differ completely in their way of thinking; the only one which deserves it is the one whose sayings agree with the *Sunnah*; and there can be no doubt to anyone who examines these beliefs with knowledge and impartiality that those who belong to the first school (not those who make *Ta'wil*) have more right to bear the aforementioned description than those of the second school (those who make *Ta'wil*), therefore, it is not correct to divide *Ahlus-Sunnah* into two categories; rather they are one group.

As for citing as the evidence the words of Ibn Al-Jawzi on this subject, we say: The sayings of the scholars may be cited as evidence or evidence may be cited against them, and the saying of one scholar is not an evidence against the rest of them.

As for their claim that Imam Ahmad made *Ta'wil* in the *Hadith*:

«قُلُوبُ بَنِي آدَمَ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ»

*"Verily, the hearts of the sons of Adam are between two of the Fingers of the Most Beneficent."*

And the *Hadith*:

«الْحَجَرُ الْأَسْوَدُ يَمِينُ اللهِ فِي الْأَرْضِ»

*"The Black Stone is the right Hand of Allâh in the earth."*

and the Words of Allâh, the Most High:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ﴾

*"And He is with you (by His Knowledge) wheresoever you may be."*[1]

We say: It has not been authentically reported from Imam Ahmad, may Allâh have mercy on him, that he made *Ta'wil* of the above-mentioned two *Ahadith*.

[1] *Al-Hadid* 57:4

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said in *Al-Fatawa* (5:398) in the collection of Ibn Qasim: As for what was reported by Abu Hamid Al-Ghazali, that Imam Ahmad did not make *Ta'wil* except in three things:

«الْحَجَرُ الْأَسْوَدُ يَمِينُ اللهِ فِي الْأَرْضِ»

*"The Black Stone is the right Hand of Allâh in the earth."*

and:

«قُلُوبُ الْعِبَادِ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ»

*"The hearts of the sons of Adam are between two of the Fingers of the Most Beneficent."*

and:

«إِنِّي أَجِدُ نَفَسَ الرَّحْمَنِ مِنْ قِبَلِ الْيَمَنِ»

*"Verily, I find the Spirit of the Most Beneficent in the direction of Yemen."*

This report is a lie against Ahmad; no one has transmitted it from him with an authentic chain of narrators, and it is not known that any of his companions transmitted it from him.

As for the Words of Allâh, the Most High:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ﴾

*"And He is with you (by His Knowledge) wheresoever you may be."*[1]

Imam Ahmad did not make *Ta'wil* of it; he only explained it by one of its essential attributes, which is Knowledge, in reply to the *Jahmiyyah*,[2] who explained it in a manner which contradicted its true meaning, claiming that it necessitates the belief

---

[1] *Al-Hadid* 57:4

[2] *Jahmiyyah*: Named after its founder, Jahm bin Safwan, the *Jahmiyyah* movement denied all of the Names and Attributes of Allah.

that Allâh, the Most High is in every place in His Person Exalted is Allâh above what they claim. So he, may Allâh have mercy on him, explained that His being with them here means that He encompasses the creation by His Knowledge of them. This is because being with something or someone does not necessitate its physical presence or mixing with it. Rather it must be understood in each place according to its context; this is why we say: He gave me milk with water to drink. And it is said: I prayed with the congregation. And it is said: So-and-so's wife is with him. In the first example, associating and mixing is necessarily understood, while in the second example, sharing the same place and the same deed must be understood, without mixing; and in the third example, accompanying must be understood, even though they may not share the same place or action. Once it is clear that the meaning of being with something or someone differs according to what is annexed to it, and it is not possible to say that it necessitates associating and mixing, or sharing the same place, because it is impossible to attribute that to Allâh, the Almighty, the All-Powerful, due to the fact that it is confirmed that He is in no way similar to them and the fact that He is far above them. Therefore, He is with us and He is over His Throne, above the heavens, because He encompasses us with His Knowledge, His Omnipotence, His Authority, His Hearing, His Seeing and His Organizing the affairs of the creation and other matters necessitated by His Lordship. So, if a commentator explained it as meaning Knowledge, he has not exceeded what is necessitated by it and he is not thereby guilty of *Ta'wil*, except, at any rate, to those who understand being with someone or something as meaning sharing the same place or associating and mixing. And we have already said that this is not necessarily so in all cases. This regards what has been transmitted from Imam Ahmad concerning the (supposed) *Ta'wil* of these three evidences.

As for looking at the texts themselves, we have mentioned above that there is no *Ta'wil* in the Noble Verse, if a commentator explained it as meaning knowledge, because that is a part of what must necessarily be understood by it, it is not a form of distorting its meaning from what must be understood by it.

As for the *Hadith*:

«إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يَصْرِفُهُ حَيْثُ يَشَاءُ»

*"Verily, the hearts of the sons of Adam are between two of the Fingers of the Most Beneficent are like one heart and He does with them as He wills."*

It was narrated by Muslim in his *Sahih*, in the Book of *Al-Qadar* in the third Chapter, number 17, page 2045; and there is no *Ta'wil* in it, according to *Ahl as-Sunnah wal-Jama'ah*, since they confirm belief in the Fingers of Allâh, the Most High in a manner befitting Him, and the fact that our hearts are between two Fingers does not necessitate that they are touching the hearts. This is because the clouds are held between the heavens and the earth and they neither touch the sky nor the earth; likewise, the hearts of the sons of Adam are between two Fingers of the Most Beneficent and it does not necessitate that they are touching them.

As for the *Hadith*:

«الْحَجَرُ الْأَسْوَدُ يَمِينُ اللهِ فِي الْأَرْضِ»

*"The Black Stone is the right Hand of Allâh in the earth."*

Shaikhul-Islam Ibn Taimiyyah said regarding it in *Al-Fatawa*, (6:397) in the compilation of Ibn Qasim: It has been narrated from the Prophet ﷺ with an unauthentic chain of narrators and what is well known is that it is from Ibn 'Abbas, may Allâh be

pleased with them, who said: 'The Black Stone is the right Hand of Allâh in the earth, so whoever touched it and kissed it, it is as if he had shaken Allâh's right Hand and kissed it.' So he restricted it to being on earth and not in every place and he says: 'the right Hand of Allâh in the earth,' and the ruling on a restricted wording is different from something general and unrestricted. And he said: 'so whoever touched it and kissed it, it is as if he had shaken Allâh's right Hand and kissed it.' And it is well known that being similar to something is not the same as being identical to it.

I say: Accordingly, the *Hadith* is not speaking of the Attributes of Allâh, the Most High whose meanings have been changed from the apparent meanings, therefore there is no *Ta'wil* in it at all.

As for their claim that there are two schools: One of them known as the school of Ibn Taimiyyah, we say that the attribution of this school to Ibn Taimiyyah is in order to claim that no one before him said these things. This is wrong, because the beliefs held by Ibn Taimiyyah are those which were held by the righteous *Salaf* and the Imams of the (Muslim) nation, and it was not he who introduced this school, as claimed by the one who says this, and who wishes thereby to minimize its importance and Allâh is the One Who is asked for Help.

As for our position regarding those scholars who made *Ta'wil*, we say: Any of them who was known to have a good intention and who contributed positively to the religion and who followed the *Sunnah* is excused, due to his having exercised *Ta'wil* for some reason (which he saw as justifiable). However, his being excused does not mean that his path was not wrong, that is the method contrary to that of the righteous *Salaf* which was to understand them according to their apparent meaning, and to believe what that apparent meaning proved, without trying to explain how, and without comparison.

It is necessary to differentiate between the ruling on a saying, and on the one who said it, and between a deed and the one who performed it. So, if an incorrect statement emanates from the exercise of *Ijtihad* and a good intention, then the one who said it is not blamed for it. Indeed, he has a reward for his *Ijtihad*, according to the statement of the Prophet ﷺ:

«إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ»

*"If a judge makes a ruling and he exercises Ijtihad (therein), and he is correct, then he has two rewards; but if he makes a ruling and exercise Ijtihad (therein) and he is wrong, then he has one reward."*[1]

But as for him being described as astray, if what is meant by it is that he is completely astray, for which the person so described is held blameworthy and which is hated, then this description is not applied to this *Mujtahid*[2] who is known to have had a good intention, contributed positively to the religion, and followed the *Sunnah*.

But if what is intended by being astray is that his opinion contradicts the correct view, without indicating thereby censure of the one who holds it, then there is no objection to that, because such a person as this is not completely astray. Regarding his method, he is correct, since he has striven to the utmost of his ability to arrive at the truth, but as regards the result (of his *Ijtihad*) he is astray, since he has contradicted the truth.

[1] Reported by Al-Bukhari in the Book of Holding Fast to the Book (of Allah) and the *Sunnah*, in the Chapter: The Reward of the Judge Who Exercises *Ijtihad* and He is Correct or Wrong (7352) and by Muslim in the Book of Judgements, in the Chapter: Explanation of the Reward of the Judge When He Exercise *Ijtihad* (1716).

[2] *Mujtahid*: One who exercises *Ijtihad*.

And by this detailed explanation, doubts and worries are removed. And Allâh is the One Who is asked.

**Q. 30. What is the belief of *Ahlus-Sunnah wal-Jama'ah* regarding the Names and Attributes of Allâh? And what is the difference between a Name and an Attribute? And does confirming the Name necessitate confirming the Attribute? And does confirming the Attribute necessitate confirming the Name?**

**A.** The belief of *Ahlus-Sunnah wal-Jama'ah* regarding the Names and Attributes of Allâh is to confirm the Names and Attributes which Allâh has confirmed for Himself, without distorting the meaning, without negating it, with explaining how and without comparison.

The difference between a Name and an Attribute is that a Name is something by which Allâh has named Himself, and an Attribute is something by which Allâh has described Himself and there is a clear difference between them.

A Name is considered to be an appellation by which Allâh, the Almighty, the All-Powerful is known, and which implies an Attribute; and confirming a Name entails confirming the Attribute, for example:

﴿إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ﴾

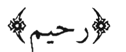
*"Verily, Allâh is Ghafoor (the Most Forgiving), Raheem (the Most Merciful)."*

and the Name:

﴿غَفُورٌ﴾

*"Ghafoor."*

necessitates confirming the Attribute of Forgiveness, while the Name:



*"Raheem."*

necessitates confirming the Attribute of Mercy.

But confirming an Attribute does not necessitate confirming a Name, for example, the Attribute of *Al-Kalam* (speech) does not necessitate that we confirm for Allâh the name: *Al-Mutakallim* (the Speaker); and based upon this, the Attributes are greater in number, because every Name necessitates an Attribute, but not every Attribute necessitates a Name.

## Q. 31. Are the Names of Allâh, the Most High limited?

**A.** The Names of Allâh are not limited to a certain number, and the evidence for this is the saying of the Prophet ﷺ in the authentic *Hadith*:

«اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ»

*"Oh, Allâh! I am Your slave and the son of Your male and female slaves."*

up to his words:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ»

*"I ask You by every Name which is Yours, by which You have called Yourself, or which You have revealed in Your Book, or which You have taught to one of Your created beings, or which You have concealed in the Knowledge of the unseen which is with You."*[1]

And that which Allâh has concealed in the Knowledge of the unseen cannot be known, and what is not known is not limited.

As for the words of the Prophet ﷺ:

[1] Reported by Ahmad (1:391)

«إِنَّ لله تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ»

*"Allâh has ninety-nine Names; whoever enumerated (and believed in) them will enter Paradise."*[1]

The meaning of this is not that He has no Names except these Names; but its meaning is that whoever enumerated these ninety-nine Names from among His Names will enter Paradise. As for:

«مَنْ أَحْصَاهَا»

*"whoever enumerated (and believed in) them,"*

it is a completion of the first sentence, and not the start of a separate sentence. Similar to this is the saying of the Arabs: I have a hundred horses; I have prepared them for *Jihad* in Allâh's Cause. The meaning is not that he has no horses other than these hundred; rather these hundred have been prepared for this thing.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, has reported that there is agreement among the scholars of *Hadith* that the Prophet ﷺ enumerating and mentioning them has not been authentically reported.

He has spoken the truth, may Allâh have mercy on him, and the evidence for that is the immense differing which exists over these Names. Those who have tried to authenticate the *Hadith* have said that this is a momentous matter, because they (i.e. these Names) lead to Paradise and so the Companions, may Allâh be pleased with them, would not have failed to ask him ﷺ to identify them, which proves that they were identified by

[1] Reported by Al-Bukhari in the Book of Conditions, in the Chapter: What Conditions are Permissible (2736) and by Muslim in the Book of Remembrance and Supplication, in the Chapter Regarding the Names of Allah, the Most High and the Virtue of One Who Enumerates Them (2677).

him. But the answer to this is that it is not necessarily so, and if it were so, these ninety-nine Names would have been more well known than the sun and they would have been transmitted in the *Two Sahihs* and in other collections of *Hadith*, because there is a need for it and its preservation is necessary. So, how has it not been transmitted except through a weak chain of narrators and in differing forms?[1] (The answer is that) the Prophet ﷺ did not identify them for a very profound reason, which is that the people search for them and examine them in the Book of Allâh and the *Sunnah* of His Messenger ﷺ so that those who earnestly endeavor be clearly distinguished from those who do not.

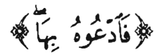
The meaning of enumerating them is not that they should be written on a piece of paper until they are memorized; rather the meaning of that is:

1. To be accustomed to pronouncing them.

2. To understand their meanings.

3. To worship Allâh by what they necessitate; and there are two aspects to this:

a) To supplicate Allâh by them, according to the Words of Allâh, the Most High:



*"so call on Him by them."*[2]

making them the means to your request, so you should choose a suitable Name for your request: (For example,) when you ask for forgiveness, say: *Ya Ghafoor* (Oh, Most Forgiving)! Forgive

[1] Meaning, the list of ninety-nine Names referred to in some of the narrations of the above-mentioned *Hadith*. The point here is that all of the versions of the *Hadith* that list the Names are not authentic, although the part mentioned here is.

[2] *Al-A'raf* 7:180

me. And it is not fitting that you should say: *Ya Shadeed Al-'Iqab* (Oh, Severe in Punishment)! Forgive me. In fact, this resembles making jest. Rather you should say: Grant me protection from Your Punishment.

b) To implement what is necessitated by these Names in your worship: So, what is necessitated by the Name *Ar-Raheem* (the Most Merciful) is mercy, therefore, you should perform the righteous deed through which the Mercy of Allâh will be attained. This is the meaning of enumerating them, and the matter being so, it is worthy of being the price for entering Paradise.

**Q. 32. What is the belief of the *Salaf* regarding Allâh, the Most High's *'Uluww* (Exaltedness)? What is the ruling on those who say that He is not within the six directions (i.e. up, down, left, right, back and front) and that He is in the heart of the believer?**

**A.** The belief of the *Salaf*, may Allâh be pleased with them, is that Allâh, the Most High is above the His creatures in His Self, and Allâh, the Most High has said:

﴿فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

*"(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination."*[1]

and He, the Most High says:

﴿وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ﴾

*"And in whatsoever you differ, the decision thereof is with Allah."*[2]

[1] *An-Nisa'* 4:59

[2] *Ash-Shura* 42:10

and He, the Most High says:

﴿إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٥١ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ﴾

*"The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (ﷺ), to judge between them, is that they say: 'We hear and we obey.' And such are the successful (who will live forever in Paradise). And whosoever obeys Allah and His Messenger (ﷺ), fears Allah, and keeps his duty (to Him), such are the successful."*[1]

and He, the Most High says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

*"It is not for a believer, man or woman, when Allah and His Messenger (ﷺ) have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger (ﷺ), he has indeed strayed into a plain error."*[2]

and He, the Most High says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا﴾

*"But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."*[3]

When it is clear that the believers' way, when disagreement

[1] *An-Nur* 24:51-52
[2] *Al-Ahzab* 33:36
[3] *An-Nisa'* 4:65

occurs, is to refer to the Book of Allâh, the Most High and the *Sunnah* of His Messenger ﷺ, and to hear and obey, and not to choose a judgement from some other source, and that faith is not achieved except in this way, without causing difficulty and with complete submission; for departure from this way will result in what Allâh describes thus:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا﴾

*"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!"*[1]

Based upon this then, when one investigates the matter of Allâh, the Most High's *'Uluww* by His Self over His creation after referring it to the Book of Allâh and the *Sunnah* of His Messenger ﷺ, it becomes clear that the Book (of Allâh) and the *Sunnah* prove clearly in all senses, the meaning that Allâh is Above the creation with His Self, using many different expressions, including:

1. The clear declaration that Allâh is above the heavens, above His creation, as in the Words of Allâh, the Most High:

﴿أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ﴾

*"Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning."*[2]

When saying *Ruqyah* for the sick, the Prophet ﷺ said:

«رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ»

---

[1] *An-Nisa'* 4:115

[2] *Al-Mulk* 67:17

*"Our Lord, Allâh, Who is above the heavens."*

up to the end of the *Hadith*.[1]

He ﷺ also said:

«وَالَّذِي نَفْسِي بِيَدِهِ! مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهَا فَتَأْبَى عَلَيْهِ إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا»

*"By Him in Whose Hand is my soul, whenever a man calls his wife to his bed and she refuses him, He Who is above the heavens will be angry with her until he (the husband) is pleased with her."*[2]

2. The clear declaration that Allâh, the Most High is Above, such as in the Words of Him, the the Most High:

﴿وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ﴾

*"And He is the Irresistible (Supreme), above His slaves."*[3]

And the Words of Him, the the Most High:

﴿يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ﴾

*"They fear their Lord above them."*[4]

And the words of the Prophet ﷺ:

«إِنَّ اللهَ لَمَّا قَضَى الْخَلْقَ كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي»

---

[1] The details of its reference have already been mentioned under question 25.

[2] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: If Any of You Says *Ameen* and the Angels in the Heavens Say *Ameen* (3237) and by Muslim in the Book of Marriage, in the Chapter on the Prohibition of Her Refusing to go to Her Husband's Bed (1436) and the wording is that of the latter.

[3] *Al-An'am* 6:18

[4] *An-Nahl* 16:50

*"When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, My Mercy surpasses My Anger."*[1]

3. The clear declaration of things ascending to Allâh and descending from Him; and ascending can only be towards somewhere higher, and descending can only be from somewhere higher, as in the Words of Allâh, the Most High:

﴿إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّٰلِحُ يَرْفَعُهُۥ﴾

*"To Him ascend (all) the goodly words, and the righteous deeds exalt it."*[2]

And His Words:

﴿تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ﴾

*"The angels and the Ruh [Jibrail (Gabriel)] ascend to him."*[3]

And His Words:

﴿يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ﴾

*"He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him."*[4]

And the Words of Allâh, the Most High in the Noble Qur'ân:

﴿لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

---

[1] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: What Has Been Said Concerning the Words of Allah:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ﴾

*"And He it is Who originates the creation, then He will repeat it." Surat Ar-Rum* 30:27) (3194) and by Muslim in the Book of Repentance, in the Chapter on the Extensiveness of Allah, the Most High's Mercy and That it Overpowers His Anger (2751).

[2] *Fatir* 35:10

[3] *Al-Ma'arij* 70:4

[4] *As-Sajdah* 32:5

*"Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل)".*[1]

The Qur'ân is the Speech of Allâh, the Most High, as He, the Most Glorified says:

﴿وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ﴾

*"And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection so that he may hear the Word of Allah."*[2]

And if the Noble Qur'ân is His Speech, and it is sent down from Him, that proves that He is Elevated with His Self."

The Prophet ﷺ said:

«يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ: مَنْ يَدْعُونِي»

*"Our Lord descends to the lowest heaven when the last third of the night is remaining and He says: Who is supplicating Me?"*

up to the end of the *Hadith*, and it is an authentic *Hadith*, confirmed in the *Two Sahihs* and other books.[3]

And in the *Hadith* of Al-Bara' bin 'Azib, may Allâh be pleased with him, it is reported that the Prophet ﷺ taught him what to say when he betakes himself to his bed, including the words:

«آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ»

*"I believe in Your Book which You have sent down and in Your Prophet whom You have sent."*

---

[1] *Fussilat* 41:42

[2] *At-Tawbah* 9:6

[3] Reported by Al-Bukhari in the Book of *Tahajjud*, in the Chapter on Supplication and Prayer in the Latter Part of the Night (1145) and by Muslim in the Book of Prayer, in the Chapter on Encouragement of Supplication and Remembrance in the Latter Part of the Night (758).

This is in *Sahih Al-Bukhari* and other books.[1]

4. Allâh clearly described Himself with *'Uluww*, as in the Words of Him, the Most High:

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

*"Glorify the Name of your Lord, the Most High,"*[2]

and His Words:

﴿وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ﴾

*"and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great."*[3]

And the Prophet ﷺ would say:

«سُبْحَانَ رَبِّيَ الأَعْلَى»

*"Glorified is my Lord, the Most High."*[4]

5. The Prophet ﷺ pointing towards the heaven, when he called Allâh as a Witness, while standing on 'Arafat, during that great gathering, where he ﷺ witnessed the largest gathering of His Community. He said to them:

«أَلَا هَلْ بَلَّغْتُ»

*"Have I not conveyed (the Message)?"*

[1] Reported by Al-Bukhari in the Book of Supplications, in the Chapter: What Should One Say Before Sleeping (6313) and by Muslim in the Book of Remembrance and Supplication, in the Chapter: What to Say Before Sleeping and When Laying Down (2710).

[2] *Al-A'la* 87:1

[3] *Al-Baqarah* 2:255

[4] Reported by Abu Dawud in the Book of Prayer, in the Chapter: What a Man Should Say When Bowing and When Prostrating (871), by At-Tirmithi in the Book of Prayer, in the Chapter: What Has Been Said About *Tasbih* (Glorifying Allah) When Bowing and When Prostrating (262) and by An-Nasa'i in the Book of Prayer, in the Chapter: The Reciter Seeks Refuge (1007).

They said: "Yes." So he said:

«اللَّهُمَّ اشْهَدْ»

*"Oh, Allâh! Witness."*

And he raised his finger to the heavens and then pointed it towards the people.

And this is confirmed in *Sahih Muslim* from the *Hadith* of Jabir, may Allâh be pleased with him.[1]

It is clear from this that Allâh is above the heavens, for if He were not, his raising his finger towards it would have been in vain.

6. The question the Prophet ﷺ asked the slave-girl, when he said to her:

«أَيْنَ اللهُ؟»

*"Where is Allâh?"*

And she replied: "Above the heavens." He said:

«أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»

*"Free her, for she is a believer."*

This was reported by Muslim in a long *Hadith* on the authority of Mu'awiyah bin Al-Hakam As-Sulami, may Allâh be pleased with him, and it clearly confirms Allâh's Elevation in His Self, because the word *Ayna* (where) is only used to inquire about a location, and the Prophet ﷺ confirmed this woman's reply as being correct, when he asked her:

«أَيْنَ اللهُ؟»

*"Where is Allâh?"*

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter on the Pilgrimage of the Prophet ﷺ (1218).

He confirmed that Allâh, the Most High is above the heavens, and made it clear that this (belief) is an essential requirement of faith when he said:

«اعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ»

*"Free her, for she is a believer."*

So, a person is not a believer until he affirms and believes that Allâh, the Most High is above the heavens.

These types of evidence, transmitted from the Book of Allâh, the Most High and the *Sunnah* of His Messenger ﷺ are proof of Allâh, the Most High being Exalted in His Self, over His creation. As for mentioning all of the many evidences, it is not possible to enumerate them all here.

The righteous *Salaf*, may Allâh be pleased with them, are unanimous in their view of what is necessitated by these texts, and they confirmed that Allâh, the Most High is Exalted in His Self, and that is, that He, the Most High is His Self above His creation, just as they are unanimous in affirming Exaltedness in meaning to Him, and that is, an Exaltedness in attributes. Allâh, the Most High says:

﴿وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

*"His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise."*[1]

And He, the Most High says:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ﴾

*"And (all) the Most Beautiful Names belong to Allah, so call on Him by them."*[2]

---

[1] *Ar-Rum* 30:27

[2] *Al-A'raf* 7:180

And He, the Most High says:

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

*"So put not forward similitudes for Allah (as there is nothing similar to Him, nor does He resemble anything). Truly, Allah knows and you know not."*[1]

And He says:

﴿فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ﴾

*"Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."*[2]

And there are other Verses which prove His Perfection in His Attributes and in His Deeds.

Just as Allâh, the Most High's Exaltedness in His Self is proven by texts in the Book (of Allâh) and the *Sunnah*, and the consensus of the *Salaf*, it is also proven by reason and the *Fitrah*.[3]

## The Evidence of Reason

It is said: There is no doubt that exaltedness is an attribute of perfection, and that the opposite of this is an attribute of imperfection. It is confirmed that Allâh's Attributes are perfect, therefore it is essential to confirm exaltedness as one of His Attributes, and confirming it does not necessitate any imperfection. So, we say that His exaltedness does not imply that any part of His creation encloses Him, and whoever thinks that confirming exaltedness to Him implies that, then he has deluded himself by such idea, and gone astray in his rationality.

[1] *An-Nahl* 16:74

[2] *Al-Baqarah* 2:22

[3] *Fitrah*: The natural state in which Allah, the Most High created us, believing in His Oneness.

## The Evidence from the *Fitrah*

Every person who supplicates to Allâh, the Most High, whether it is the supplication of worship, or the supplication of a request, he directs his heart nowhere except towards the heavens, and this is why you find that he raises his hands towards the heavens. This is something instinctual in his *Fitrah*, as Al-Hamdani said to Abul-Ma'ali Al-Juwaini: No sensible person ever said: 'Oh, Lord,' without finding in his heart the necessity of asking from above. At this, Al-Juwaini began to strike his head with his hand and he said: Al-Hamdani has embarrassed me! Al-Hamdani has embarrassed me. Thus it has been transmitted from him and whether it is authentic or not, every person knows this.

In *Sahih Muslim*, it is reported in the *Hadith* of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ mentioned the man who extended his hands to the heaven and said: 'Oh, Lord,' up to the end of the *Hadith*.[1] And you also find that when a man prays, his heart is directed towards the heavens, especially when he prostrates and he says:

«سُبْحَانَ رَبِّيَ الأَعْلَى»

*"Glorified is my Lord, the Most High."*[2]

This is because he knows that the object of his worship is above the heavens.

As for their saying that Allâh is not within the six directions, this saying is in general false, because it necessitates invalidating something which Allâh, the Most High has confirmed for Himself, and which the most knowledgeable of His creatures

[1] The details of its reference have been mentioned previously under question no. 20.

[2] The details of its reference have been mentioned earlier regarding in this discussion.

confirmed for Him, and the greatest of them in extolling Him and that is His Messenger, Muhammad ﷺ that He, the Most Glorified is above the heavens which is in an upward direction.

In fact, this statement necessitates describing Allâh, the Most High as non-existent, because the six directions are: up, down, right, left, behind and in front, and there is nothing in existence which does not have a relation to one of these directions, and this is instinctively known by reason. So, if these directions are negated for Allâh, the Most High, it implies that He is non-existent. Even if we accept that anything exists outside these directions, the mind rejects it, and it is only in the mind. We believe, and consider it essential for every believer in Allâh, to believe in His Exaltedness, that He is above His creation, as proved by the Book (of Allâh), the *Sunnah*, the consensus of the *Salaf*, reason and the *Fitrah* as we have established previously.

But at the same time, we affirm that Allâh, the Most High encompasses all things, and that nothing among His created things encompasses Him, and that He is Independent of His creation, and He does not need anything from His created beings. We also hold that it is not permissible for a believer to deviate from what is proven by the Book (of Allâh) and the *Sunnah*, in favor of the opinion of any person, whoever it may be, as we have said in the evidences which we mentioned at the beginning of this answer.

As for their saying that Allâh, the Most High is in the heart of the believer, there is no evidence for this, neither in the Book of Allâh nor in the *Sunnah* of His Messenger ﷺ nor in the sayings of any of the righteous *Salaf*, as far as we are aware. It is also completely false, for if it was meant by it that Allâh, the Most High is present in the heart of the creature, then it is definitely false, because Allâh, the Most High is Greater and Mightier than that. And very astonishing that a person should flee from the idea of Allâh, the Most High being above the heavens,

which is proven by the Book (of Allâh) and the *Sunnah*, then he accept something for which there is no evidence in the Book (of Allâh) and the *Sunnah*, which is this claim that Allâh, the Most High is in the heart of the believer, although there is not a single letter in the Book (of Allâh) or the *Sunnah* to prove that.

But if what was meant by saying that Allâh, the Most High is in the heart of the believing worshipper was that he always remembers his Lord in his heart, then this is true, but it should be phrased in such a way as to prove the true manner of it, and to negate the false meaning. So, it should be said, for example: The remembrance of Allâh is always in the heart of the believing worshipper. But what is apparent from the words of the one who says that, is that he wants to replace the belief that Allâh, the Most High is above the heavens with this false belief. With this meaning, it is false, as we have said.

So, the believer must beware of rejecting what is proven by the Book of Allâh and the *Sunnah* of His Messenger ﷺ and which the *Salaf* have agreed upon unanimously, in favor of general and obscure interpretations which are open to both correct and false meanings. He must hold fast to the path of the foremost of those who embraced Islam among the *Muhajirun*[1] and the *Ansar*,[2] so that he may be included in the Words of Allâh, the Most High:

﴿وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

[1] *Muhajirun*: The Muslims of Makkah who fled from the persecution inflicted upon them by the pagans of Quraish to the sanctuary of Al-Madinah.

[2] *Ansa*r: The Muslim of Al-Madinah, who welcomed and supported the migrants from Makkah (the *Muhajirun*) upon their arrival in Al-Madinah.

*"And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith) Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success."*[1]

May Allâh make us all among them, and may He grant us all Mercy from Him, verily, He is the Bestower.

**Q. 33. Is the interpretation of Allâh's *Istawa* over His Throne to mean His Exaltedness in a manner befitting His Majesty, the interpretation of the righteous *Salaf*?**

**A.** The interpretation of Allâh, the Most High's *Istawa* over His Throne to mean that He is above His Throne in a manner befitting His Majesty is the interpretation of the righteous *Salaf*.

Ibn Jarir (At-Tabari), the Imam of the scholars of *Tafsir* said in his *Tafsir*: Among the meanings of the word *Istawa* are: elevation and ascension, as in the saying of a person: So-and-so *Istawa* on his bed.

And he said in his explanation of the Words of Allâh, the Most High:

﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾

*"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."*[2]

He, Glorified is the mention of His Name, says: 'The Most Beneficent *Istawa* over His Throne.' (That is,) He has Ascended and Risen. And nothing has been transmitted from the *Salaf* that contradicts this.

[1] *At-Tawbah* 9:100

[2] *Ta-Ha* 20:5

What he means is that *Istawa* linguistically is used in different ways:

1. That it is unlimited and not restricted, so its meaning would be: completeness and perfection, such as in the Words of Allâh, the Most High:

﴿وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ﴾

*"And when he attained his full strength, and was perfect (in manhood),"*[1]

2. That it is combined with the letter *Wauw,* (which means 'and') so that its meaning would be: to be equal or to be equivalent, as in the people's saying: The water and the step are at the same level.

3. That it is combined with the word *Ila* (which means 'to'), so that its meaning would be: objective, as in the Words of Allâh, the Most High:

﴿ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ﴾

*"Then He rose over (Istawa) towards the heaven."*[2]

4. That it is combined with the word *'Ala* (on, over), in which case, its meaning would be: elevation and ascension, as in the Words of Allâh, the Most High:

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾

*"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."*[3]

Some of the *Salaf* held the view that *Istawa* combined with *Ila* is the same as *Istawa* combined with *'Ala,* in which case, the meaning would be: ascension and elevation. And some of them

---

[1] *Al-Qasas* 28:14

[2] *Al-Baqarah* 2:29

[3] *Ta-Ha* 20:5

held that *Istawa* combined with *'Ala* means: to go up and to be established.

As for its being interpreted as meaning sitting, Ibn Al-Qayyim has transmitted in *As-Sawa'iq* (4:1303), from Kharijah bin Mus'ab regarding the Words of Allâh, the Most High:

﴿ٱلرَّحۡمَٰنُ عَلَى ٱلۡعَرۡشِ ٱسۡتَوَىٰ﴾

*"The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."*[1]

He said: And is there any *Istawa* without sitting? And the mention of sitting has been mentioned in a *Hadith* narrated by Imam Ahmad, on the authority of Ibn 'Abbas, may Allâh be pleased with him, in a *Marfu'*[2] form. And Allâh knows better.

**Q. 34. Your Eminence, the Shaikh, You have said regarding Allâh's *Istawa* over His Throne: It is a specific Exaltedness over the Throne, befitting the Majesty of Allâh, the Most High and His Greatness; would Your Eminence be so kind as to clarify this?**

**A.** We mean by our saying regarding Allâh's *Istawa* over His Throne: It is a specific Exaltedness over the Throne in a manner befitting the Majesty of Allâh, the Most High and His Greatness that it is an Elevation which is unique to Him, over the Throne, and it is not the general elevation common to all created beings. For which reason, it is not correct to say that He has ascended over the created things, or over the heavens, or over the earth, although He is exalted above all created things, exalted above the heavens, exalted over the earth and so on.

[1] *Ta-Ha* 20:5

[2] *Marfu'*: A chain of narrators that narrate a statement from the Prophet ﷺ.

As for the Throne, we say: Verily, Allâh, the Most High is exalted over His Throne, and He has ascended over His Throne; so His *Istiwa'* is more specific than general *'Uluww* (Exaltedness). This is why Allâh's *Istawa* over His Throne is one of His Attributes of Action, related to His Will, as opposed to His *'Uluww*, which is one of His Essential Attributes which is inseparable from Him.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, has clarified something similar to what we have said, in his explanation of the *Hadith* of (Allâh's) Descent on page 522, vol. 5 of *Majmu' Al-Fatawa*, in the collection of Ibn Qasim: And if it was said: 'If His *Istawa* over the Throne took place only after creating the heavens and the earth in six days, then before that, He was not Above the Throne.' It would be said (in reply): The *Istawa* (of Allâh) is a specific kind of *'Uluww*, for everything which ascends over something is elevated over it, but not everything which is elevated over something has ascended over it. This is why it is not said of everything that is elevated over something else that it has ascended over it. But everything about which it is said that it has ascended over something else is elevated over it. The meaning of this is clear and complete.

As for our saying: in a manner befitting His Majesty and His Greatness, what is meant by it is that His *Istawa* over His Throne, like the rest of His Attributes, is in a manner befitting His Majesty and His Greatness and it does not resemble the *Istawa* of the created beings, for it pertains to the manner of this *Istawa*, because attributes are related to the thing described by them. So just as Allâh, the Most High has a Self which does not resemble the self of others, so His Attributes do not resemble the attributes of others:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*"There is nothing like Him, and He is the All-Hearer, the All-Seer.*[1]

There is nothing like Him in His Self, nor in His Attributes. This is why Imam Malik, may Allâh have mercy on him, said, when he was asked about the manner of the *Istawa*: The *Istawa* is not unknown, but the manner of it is not understood, to believe in it is an obligation, and to ask about it is an innovation. This is the rule for all of the Attributes, for they are confirmed for Allâh, the Most High, as He has confirmed them for Himself in a manner befitting Him, without corrupting the meaning, without denial, without explaining how it is and without comparison.

This clarifies the meaning of the statement that the *Istawa* over the Throne is a specific type of Exaltedness over the Throne, which is unique to Him. Because the general exaltedness is confirmed for Allâh, the Almighty, the All-Powerful before the creation of the heavens and the earth, at the time of their creation and after their creation, because it is one of His Essential and Intrinsic Attributes, like His Hearing, His Seeing, His Omnipotence, His Power and the like, as opposed to His *Istawa*.

**Q. 35 What are the things that must be linked with Allâh's Will and what are the things that should not be linked with His Will?**

**A.** It is preferable to link everything in the future to Allâh's Will, according to the Words of Him, the Most High:

﴿وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ۝٢٣ إِلَّآ أَن يَشَآءَ ٱللَّهُ﴾

*"And never say of anything, 'I shall do such and such thing tomorrow.' Except (with the saying), 'If Allah wills!'"*[2]

[1] *Ash-Shura* 42:11

[2] *Al-Kahf* 18:23-24

As for something in the past, it should not be linked to Allâh's Will, unless what is meant by it is to express a hope. So for example, if a person said to you: The month of Ramadan began on Sunday night, Allâh Willing, That would not require us to say: *Allâh Willing*, because it is something which has passed and is known. And if someone said to you: I have put on my garment, *Allâh Willing*, and he is wearing it, then it is not fitting to link it to Allâh's Will, because it is something which has past and finished unless he meant by it that the donning of the garment was by Allâh's Will, in that case, there would be no objection to it. And if a person said: I have prayed, *Allâh Willing*, if he meant the action of praying, then this is not fitting, because he has prayed. But if he meant: *Allâh Willing*, the prayer is accepted, then in this case, it would be correct, because he does not know whether his prayer was accepted or not.

## Q. 36.What are the categories of *Al-Iradah* (Intent)?

**A.** *Al-Iradah* is divided into two types:

1. *Iradah Kawniyyah.*
2. *Iradah Shari'ah.*

So that which falls under the meaning of Allâh's Will is *Iradah Kawniyyah*, while that which falls under the meaning of (His) Love (for something) is *Iradah Shari'ah*. An example of *Iradah Shari'ah* is in the Words of Allâh, the Most High:

﴿وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ﴾

*"Allah wishes to accept your repentance."*[1]

Because here, the verb;

﴿يريد﴾

*"wishes."*

[1] *An-Nisa'* 4:27

means loves, it does not mean that He wills it, because if the meaning was: Allâh wills that He accept your repentance, He would have accepted the repentance of all of His creatures, and this is something which cannot be, because the majority of the sons of Adam are disbelievers, therefore:

﴿يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ﴾

*"wishes to accept your repentance."*

means that He loves to accept your repentance and it is not necessary that due to Allâh's Love for something it will happen, because the far-reaching Divine Wisdom might necessitate that it should not happen.

An example of *Iradah Kawniyyah* is in the Words of Allâh, the Most High:

﴿إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ﴾

*"if Allah's Will is to keep you astray."*[1]

Allâh does not love to make His worshippers go astray, therefore, it is not correct for the meaning to be: 'If Allâh loved to make you go astray' rather the meaning is: If Allâh wanted to make you go astray.

But it remains for us to say: What is the difference between *Iradah Kawniyyah* and *Iradah Shari'ah* with regard to the occurrence of the matter in question? We say: Regarding the *Kawniyyah*, that which is wanted must come to be, if Allâh wills something to happen, then it must happen:

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

*"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' — and it is!"*[2]

[1] *Hud* 11:34

[2] *Ya-Sin* 36:82

But as for *Iradah Shari'ah,* that which is wanted might come to be and it might not come to be: Allâh might desire and love this thing, but it does not occur, because what is loved might take place, and it might not.

If someone said: Does Allâh will that sins be committed? We say: He wills it to be, but He does not love that it should be. This is because *Iradah Shari'ah* means love, and Allâh does not love sins, but He wills them to be, so everything in the heavens and the earth is by Allâh's Will.

## Q. 37. What constitutes *Ilhad* regarding the Names of Allâh, the Most High and what are its types?

**A.** *Ilhad* linguistically means speaking, to be inclined or to deviate, such as in the Words of Allâh, the Most High:

﴿لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ﴾

*"The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue."*[1]

And from this is the word *Lahd,*[2] which is so called, because it is inclined to one side of it. *Ilhad* cannot be understood without understanding *Istiqamah,*[3] because, as it is said: By their antonyms things are explained. *Istiqamah* in the matter of Allâh, the Most High's Names and Attributes is to accept these Names and Attributes according to their true meaning, in a manner befitting Allâh, the Almighty, the All-Powerful, without corrupting the meanings, or negating them, or explaining the how of them, or comparing them with those of the created beings, in accordance with the rule followed by *Ahlus-Sunnah wal-Jama'ah* in this matter.

[1] *An-Nahl* 16:103

[2] *Lahd*: A niche in the grave in which the deceased is placed, facing towards the *Qiblah*.

[3] *Istiqamah*: To be straight.

So, if we know what *Istiqamah* is in this matter, then the opposite of *Istiqamah* is *Ilhad*. The scholars have mentioned a number of types of *Ilhad* regarding the Names and Attributes of Allâh, all of which may be covered by saying: It is to deviate away from what it is obligatory to believe regarding them, and that falls into a number of categories, such as:

1. Denying any of the Names or the Attributes proven by them, such as one who denies that the Name: *Ar-Rahman* (the Most Beneficent) is one of the Names of Allâh, the Most High as the people of the *Jahiliyyah*[1] used to do, or to confirm the Names but to deny the Attributes implied by them, as some of the innovators do, saying that Allâh, the Most High is *Ar-Raheem* (the Most Merciful) without having the Attribute of Mercy and *As-Sami'* (the All-Hearing) without having the Attribute of Hearing.

2. For Allâh, the Most Glorified, the Most High to be called by a Name that He has not called Himself.

Here it is *Ilhad* because the Names of Allâh, the Most Glorified are restricted. So, it is not permissible for anyone to call Allâh, the Most High by a name He has not called Himself. To do so is to say something about Allâh without knowledge, and to transgress the Rights of Allâh, the Almighty, the All-Powerful. This was done by the philosophers who called the Deity *Al-'Illah Al-Fa'ilah* (the Active Cause) and as done by the Christians, who called Allâh, by the name 'the Father' and the like.

3. To believe that these Names indicate attributes of created beings, and so they declare that they indicate comparison (of Allâh with His creation).

This is *Ilhad* because one who believes that the Names of Allâh, the Most Glorified imply a comparison of Allâh with His creation,

---

[1] *Jahiliyyah*: The days of ignorance before the Revelation came to the Prophet ﷺ.

then he has disassociated them from the Attributes which they prove, and deviated thereby from the straight way, and declared the Speech of Allâh and the speech of His Messenger ﷺ to be proof of disbelief. Because comparing Allâh with His creation is disbelief, since it belies the Words of Allâh, the Most High:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*"There is nothing like Him, and He is the All-Hearer, the All-Seer."*[1]

And His Words:

﴿هَلْ تَعْلَمُ لَهُۥ سَمِيًّا﴾

*"Do you know of any who is similar to Him?"*[2]

Nu'aym bin Hammad Al-Khuza'i, Al-Bukhari's Shaikh, may Allâh have mercy on them both, said: Whoever compared Allâh with His creation, has committed disbelief. And whoever rejected any Attribute Allâh described Himself with has committed an act of disbelief, and there is no comparison in anything by which Allâh has described Himself.

4. To derive names for idols from the Names of Allâh, the Most High. Such as the derivation of *Al-Lat* from *Al-Ilah* (the Deity), *Al-'Uzza* from *Al-'Azeez* (the Almighty) and *Manat* from *Al-Mannan* (the Benefactor).

This is *Ilhad* because the Names of Allâh, the Most High are Unique to Him, so it is not permissible to transfer the meanings which are proven by these Names to any created beings in order to allot him the worship which none has the right for except Allâh, the Almighty, the All-Powerful.

These are the forms of *Ilhad* regarding the Names of Allâh, the Most High.

---

[1] *Ash-Shura* 42:11

[2] *Maryam* 19:65

**Q. 38. What are the categories of the things which Allâh has attributed to Himself, such as the Face of Allâh, the Hand of Allâh and such like?**

**A.** The categories of the things which Allâh has attributed to Himself are three:

1. That which is self-existent and its attribution falls under the heading of attributing the created thing to its Creator, and this attribution might be of a general kind, such as in the Words of Allâh, the Most High:

﴿إِنَّ أَرْضِى وَٰسِعَةٌ﴾

*"Certainly, spacious is My earth."*[1]

And it might be of a particular kind in order to bestow honor on it, such as in the Words of Allâh, the Most High:

﴿وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ﴾

*"and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allah) and make prostration (in prayer);"*[2]

And His Words:

﴿نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا﴾

*"That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"*[3]

And this category is created.

2. That which, its existence is brought about by another, such as the Words of Allâh, the Most High:

[1] *Al-'Ankabut* 29:56

[2] *Al-Hajj* 22:26

[3] *Ash-Shams* 91:13

﴿وَرُوحٌ مِّنْهُ﴾

*"and a spirit (Ruh) (created) by Him;"*[1]

Attributing this spirit to Allâh falls under the heading of attributing the created thing to its Creator in order to honor it. For it is a spirit from among the spirits which Allâh has created and it is not a part of Allâh, since this spirit was placed in 'Isa, peace be upon him, and it is a thing which is unconnected to Allâh. This category is created also.

3. That it is a clear description in which the governed noun is an Attribute of Allâh, and this category is not created, because all of the Attributes of Allâh are not created. An example of it is Allâh's *Qudrah* (Omnipotence) and Allâh's *'Izzah* (Power) and there are many (similar examples) of it in the Qur'ân.

## Q. 39. What is the ruling on disputing any of the Names or Attributes of Allâh, the Most High?

**A.** Rejection is of two types:

1. Disputation of denial; this is disbelief without any doubt, for if a person denied a Name of Allâh or Attribute that has been confirmed in the Book (of Allâh) and the *Sunnah*, such as by saying: Allâh does not have a Hand, then he is a disbeliever, according to the consensus of the Muslims. Because denying something that Allâh and His Messenger ﷺ have informed us is an act of disbelief which removes a person from the pale of Islam.

2. Denial by *Ta'wil* (interpretation). Here one does not deny it, but he gives it an interpretation. This is divided into two categories:

**First,** that this interpretation is plausible within the Arabic language. This does not necessitate disbelief.

[1] *An-Nisa'* 4:171

**Second,** that it is not plausible in the Arabic language. Then this necessitates disbelief. Because if is not plausible then it is a denial, and this is disbelief. Such as, when a person says: Allâh does not have a real Hand, nor does it carry the meaning of Grace or Power, then he is a disbeliever, because he has completely rejected it, so he has denied the actuality of it. If he said regarding the Words of Allâh, the Most High:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

*"both His Hands are widely outstretched."*[1]

that the meaning of His Hands is the heavens and the earth, then he is a disbeliever, because it is not correct in the Arabic language, and it is its implication required in the realization of the *Shari'ah*, therefore, he is a rejecter who has belied.

But if he said that the meaning of the Hand is Grace or Power, then he does not commit disbelief thereby, because the word hand in the Arabic language can also mean grace; the poet said:

وَكَمْ لِظَلَامِ اللَّيْلِ عِنْدَكَ مِنْ يَدٍ    تُحَدِّثُ أَنَّ الْمَانَوِيَةَ تَكْذِبُ

And how much Grace from You is there in the darkness of night.

Which tells that the *Manawiyyah* are lying.

And hand here means grace, because *Al-Manawiyyah*[2] say that darkness does not bring forth goodness, it only brings forth evil.

## Q. 40. What is the ruling on one who believes that the Attributes of the Creator are like the attributes of the created?

**A.** Whoever believes that the Attributes of the Creator are like

[1] *Al-Ma'idah* 5:64

[2] *Al-Manawiyyah*: A sect which existed in Persia both prior to and after the advent of Islam.

the attributes of the created is astray; because the Attributes of the Creator do not resemble the attributes of the created, according to the evidence of the Noble Qur'ân; Allâh, the Most High says:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*"There is nothing like Him, and He is the All-Hearer, the All-Seer.*[1]

And the fact that two things that are similar in name or attribute does not necessitate that they are similar in reality; this is a well known rule. Does not a human being have a face? Does not the camel have a face? The two are the same in name, but they are not the same in reality. A camel has a hand and corn has a hand,[2] but are the two hands the same? The answer is no. Therefore, why do you not say: Allâh, the Almighty, the All-Powerful has a Face and it does not resemble the faces of the created beings and Allâh has a Hand and it does not resemble the hands of the created beings?! Allâh, the Most High says:

﴿وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ وَٱلسَّمَـٰوَٰتُ مَطْوِيَّـٰتٌۢ بِيَمِينِهِۦ ۚ﴾

*"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand."*[3]

And He says:

[1] *Ash-Shura* 42:11

[2] While it is not said in English that a camel has a hand and that corn has a hand, it is sometimes said so in Arabic; the former example refers to the camel's forefoot, while the latter refers to the ear of corn, which sticks out from the stem of the plant, somewhat resembling a hand.

[3] *Az-Zumar* 39:67

﴿يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ﴾

*"And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books."*[1]

Is there a hand among the hands of the created beings that is like this Hand? No. Then we must know that the Creator does not resemble the created, neither in His Self, nor in His Attributes:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

*"There is nothing like Him, and He is the All-Hearer, the All-Seer.*[2]

Therefore it is never permissible to try to imagine the manner of any of Allâh's Attributes, nor is it permissible to believe that the Attributes of Allâh are like the attributes of the created beings.

**Q. 41. It is well known that night rotates around the planet earth and Allâh, the Almighty, the All-Powerful descends to the lowest heaven in the latter third of the night, and this necessitates that all of the night be in the lowest heaven. What is the answer to this?**

**A.** It is incumbent upon us to believe in the Names and Attributes by which Allâh has described Himself in His Book or on the tongue of His Messenger ﷺ without corrupting the meaning, without negation, without explaining the manner of the Attribute, and without resorting to comparison.

Corruption is of the texts (of the Qur'ân and *Hadith*), negation is in beliefs, explaining the manner is in the Attributes, and comparison is also in the Attributes, except that it is more specific than explaining the manner of it, because it means to explain the manner of it within the limits of the thing to which it is being compared.

[1] *Al-Anbiya'* 21:104

[2] *Ash-Shura* 42:11

So, our beliefs must be free from these four dangerous things. It is an obligation upon every person to prevent himself from asking why and how, in matters relating to the Names and Attributes of Allâh, and likewise, he must prevent himself from thinking about the manner of them. When a person follows this path, he will be most at ease; and this is the position of the *Salaf*, may Allâh have mercy on them, and this is why when a man came to Malik bin Anas, may Allâh have mercy on him, and said: Oh Abu 'Abdullah!

﴿ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ﴾

> *"The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)."*[1]

How did He ascend?

Upon hearing this, he bowed his head and the sweat poured profusely from him and he said: The *Istawa* is not unknown, but the manner of it is not understood, to believe in it is an obligation, and to ask about it is an innovation and I consider you naught but an innovator.

This person who says that Allâh descends to the lowest heaven when only the latter third of the night remains every night, and that this necessitates that all of the night is in the lowest heaven, because the night revolves around the whole of the earth and that the third moves from this place to another, we answer him by saying:

This question was not asked by the Companions, may Allâh be pleased with them, and if such a question entered the heart of the submissive believer, Allâh and His Messenger ﷺ would have explained it.

We say, that as long as the latter third of the night remains in this place, then the Descent is beyond doubt, and when the

[1] *Ta-Ha* 20:5

night ends, the Descent is no more, and we do not know the manner of Allâh's Descent, nor does our knowledge comprehend it. But we know that there is nothing like Him, Most Glorified and we must submit (to Allâh) and say: 'We hear, we believe, we follow and we obey.' This is our duty.

**Q. 42. What is the belief of the *Salaf* regarding seeing Allâh? And what is the ruling on one who claims that Allâh cannot be seen by the human eye, and that what is meant by *Ar-Ru'yah*[1] is complete and perfect certainty?**

**A.** Allâh, the Almighty, the All-Powerful says in the Noble Qur'ân where He mentioned the Resurrection:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

*"Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)."*[2]

And He has attributed looking to the faces, and the part of the face that looks is the eye; and in the Verse is evidence that Allâh, the Most Glorified, the Most High is seen by the eye. But our seeing Allâh by our eyes does not necessitate that we encompass Him, because Allâh, the Most High says:

﴿وَلَا يُحِيطُونَ بِهِۦ عِلْمًا﴾

*"but they will never encompass anything of His Knowledge."*[3]

So, if it is impossible for us to encompass Him by our knowledge and encompassing by knowledge is broader and more comprehensive than encompassing by sight, and the proof of that is the Words of Allâh, the Most High:

﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾

---

[1] Ar-Ru'yah: Sight, vision.

[2] *Al-Qiyamah* 75:22

[3] *Ta-Ha* 20:110

*"No vision can grasp Him, but He grasps all vision."*[1]

Then even if He is seen by sight, sight cannot comprehend Him. Allâh, the Almighty, the All-Powerful is seen by the eye in reality, but He is not comprehended by this vision, because He, the Almighty, the All-Powerful is too Great to be encompassed by it.

This is the belief of the *Salaf*, and they consider that the greatest blessing bestowed upon mankind is to behold the Face of Allâh, the Almighty, the All-Powerful. This is why one of the supplications of the Prophet ﷺ was:

«أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ»

*"I ask You for the pleasure of beholding Your Face."*[2]

He said:

«لَذَّةِ النَّظَرِ»

*"the pleasure of beholding."*

Because there is a great pleasure in this, which none can attain except those who attain it through Allâh's Blessing and through His Bounty. And I ask Allâh, the Most High to make us among them, this is the reality of the vision upon which the *Salaf* are agreed.

As for one who claims that Allâh is not seen by the human eye and that *Ar-Ru'yah* means complete and perfect certainty, this opinion of his is false, it contradicts the evidences, and contradicts the facts. Because complete and perfect certainty is found in this world also. The Prophet ﷺ said, regarding the explanation of *Ihsan*:

---

[1] *Al-An'am* 6:103

[2] Reported by An-Nasa'i in the Book of Forgetfulness, Chapter 62 (1304) and by Ahmad (5/191).

«الْإِحْسَانُ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

*"Ihsan is to worship Allâh as if you see Him, for though you do not see Him, verily, He sees you."*[1]

Worshipping Allâh as if one sees Him is complete and perfect certainty. Therefore, the claim that this *Ru'yah* means complete and perfect certainty because one who is absolutely certain of something is like one who sees something with his own eyes, is a false claim, and it is a corruption of the evidences. Such claim is not *Ta'wil*, it is a false corruption that must be rejected against the one who said it. And Allâh is the One from Whom help is sought.

**Q. 43. Do the jinns have any effect on mankind? And how is protection from them achieved?**

**A.** There is no doubt that jinns can have a harmful effect on humans which could even lead to killing. They might harm him by throwing stones, and they might cause fear to people and other things which have been confirmed by the *Sunnah* and which are proven by reality.

It is confirmed that the Messenger of Allâh ﷺ permitted one of his Companions to go to his wife during one of the battles – I believe it was the Battle of the Trench – and he was a newly married young man. When he arrived at his house, he found his wife standing at the door and he disapproved of that, but she said to him: "Enter," so he entered and found a snake on the bed, and he had a spear with him so he struck it with the spear until it died. At that moment, the man died, and no one knew which of them died first, the snake or the man. When the Prophet ﷺ was informed of this, he forbade killing the jinns that live in the houses, except *Al-Abtar* (a snake with a short or

[1] The reference for this has already been mentioned under question no. 9.

mutilated tail) and *Thatut-Tufyatain* (a snake with two white stripes on its back.).[1]

This is a proof that jinns can show enmity towards mankind and that they harm them, as is proven by fact. For the narrations to that effect have been widely reported, and they inform us that a person might come to a ruined building and be pelted with stones, although he sees no human being in this ruined building, and he might hear voices, or he might hear a rustling sound like the rustling of trees or the like which might cause distress to him and cause harm to him. Likewise, jinns might enter the body of a man due to love, or with the intention to harm him, or for some other reason, and this is indicated by the Words of Allâh, the Most High:

﴿ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ﴾

*"Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity."*[2]

And in this case, the jinn might speak from inside the human being, and speak to the one who recites Verses from the Noble Qur'ân and the reciter might extract from him a promise that he will not return, or something else as the narrations have informed us, and which are common knowledge among people.

Based upon this, the protection against the evil of the jinn is for a person to recite what has been narrated in the *Sunnah* which protects him from them, such as *Ayat Al-Kursi*, because when a person recites *Ayat Al-Kursi*, during the night, he remains protected by Allâh, and Satan cannot approach him until the morning. And Allâh is the Protector.

---

[1] Reported by Muslim in the Book of Salutations and by Ahmad in *Al-Musnad*.

[2] *Al-Baqarah* 2:275

## Q. 44. Do jinns know the unseen?

**A.** Jinns do not know the unseen, no one in the heavens and the earth knows the unseen except Allâh. Read the Words of Allâh, the Most High:

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ﴾

*"Then when We decreed death for him [Sulaiman (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment."*[1]

Anyone who claims to have knowledge of the unseen is a disbeliever. Whoever believed a person who claimed to have knowledge of the unseen, he is also a disbeliever, according to the Words of Allâh, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ﴾

*"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."*[2]

Therefore, none knows the unseen of the heavens and the earth except Allâh, Alone; and those who claim to know the unseen future are all fortunetellers, and it has been confirmed from the Prophet ﷺ that he said:

«أَنَّ مَنْ أَتَى عَرَّافاً فَسَأَلَهُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ يَوْماً»

*"Whoever went to a soothsayer and asked him something, his prayer will not be accepted for forty days."*[3]

---

[1] *Saba'* 34:14

[2] *An-Naml* 27:65

[3] Reported by Muslim in the Book of Salutations, in the Chapter on the

If he believed in what he said, then he would be a disbeliever, because he believed that he had knowledge of the unseen, so he would have belied the Words of Allâh, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾

*"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."*[1]

## Q. 45. What is the ruling on describing the Prophet ﷺ as: *Habeebullâh* (the Beloved of Allâh)?

**A.** The Prophet ﷺ is the beloved of Allâh without any doubt, for he loves Allâh and is loved by Him. But there is a description of him that is more note-worthy than that, which is *Khaleelullâh* (Allâh's Friend). The Messenger ﷺ is *Khaleelullâh*, as he ﷺ said:

«إِنَّ اللهَ اتَّخَذَنِي خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا»

*"Verily, Allâh has taken me as a Khaleel, just as He took Ibrahim as a Khaleel."*[2]

For this reason, whoever described him only as Allâh's *Habeeb* has diminished him in status, because (Allâh's) *Khullah* (Friendship) is greater and higher than (His) *Mahabbah* (Love). All the believers are the beloved of Allâh, but the Messenger of Allâh ﷺ enjoys a higher standing than that, which is *Al-Khullah*, for Allâh has taken him as His *Khaleel*, just as He took Ibrahim, peace be upon him, as His *Khaleel*.

This is why we say that Muhammad ﷺ is Allâh's Messenger and His *Khaleel* and this is better than saying that he is Allâh's *Habeeb*, because that includes (Allâh's) Love and more, since it is the utmost Love.

---

Forbiddance of Fortune Telling and Visiting Fortunetellers (2230).

[1] *An-Naml* 27:65

[2] Reported by Ibn Majah in the Introduction to his *Sunan* (141).

**Q. 46. What is the ruling on turning praise of the Prophet ﷺ into a business?**

**A.** The ruling on this is that it is forbidden; and it should be known that the praising the Prophet ﷺ falls into two categories:

1. That it is a form of praise to which the Prophet ﷺ is entitled, without it reaching to the level of exaggeration. Then there is no objection to this, i.e. there is no objection to praising the Messenger of Allâh ﷺ in the way he deserves to be praised, by using praiseworthy epithets, which describe the perfection of his character and his guidance.

2. That the one who praises the Messenger ﷺ exceeds the limits in a manner prohibited by the Prophet ﷺ, in his words:

«لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى الْمَسِيحَ ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ»

*"Do not exaggerate in praising me, as the Christians praised the Messiah, son of Mary, for I am only a servant, so say: The servant of Allâh and His Messenger."*[1]

So, whoever praised the Prophet ﷺ by saying that he is the helper of those who seek help, the one who answers the supplication of the oppressed, that he is the owner of the life of this world and of the Hereafter, and that he knows the unseen and other such like words of praise, then this is a forbidden category. Indeed such praise could even reach to the level of major *Shirk*, which expels one from the pale of Islam, so it is not

[1] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in the Chapter: The Words of Allah, the Most High:

﴿وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مَرْيَمَ﴾

*"And mention in the Book, Maryam." (Maryam 19:16)* (3445)

permissible to praise the Messenger ﷺ with words of praise which reach to the level of exaggeration, since the Prophet ﷺ prohibited that.

Then we turn to the permissible type of praise, and when a person profits from it, then we say that this is also forbidden. Because praising the Messenger ﷺ in a manner he is entitled and which he deserves like for his noble traits of character, laudable attributes and righteous guidance is a form of worship that brings one closer to Allâh, and anything that is an act of worship may not be taken as a means of attaining the material benefits of this world, according to the Words of Allâh, the Most High:

﴿مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ﴾

*"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do."*[1]

And Allâh is the Guide to the Straight Path.

**Q. 47. If a person believed that the Prophet ﷺ is a light from the Light of Allâh, and that he is not a human being, and that he knows the unseen, and such seeks help from him believing that he ﷺ holds the power to bring benefit or prevent harm, what would be the ruling on that? Is it permissible to pray behind that man or one like him? Advise us and may Allâh reward you with goodness.**

[1] *Hud* 11:15-16

**A.** Whoever believed that the Prophet ﷺ is a light from the Light of Allâh, and that he is not a human being and that he knows the unseen, then he is a disbeliever in Allâh and His Messenger ﷺ, an enemy of Allâh and His Messenger ﷺ, he is not one of the friends of Allâh and His Messenger ﷺ. Because these words of his belie Allâh and His Messenger ﷺ, and whoever belied Allâh and His Messenger ﷺ is a disbeliever. The proof that his words belie Allâh and His Messenger ﷺ is in the Words of Allâh, the Most High:

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ﴾

*"Say (O Muhammad ﷺ): I am only a man like you."*[1]

and the Words of Him, the Most High:

﴿قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾

*"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."*[2]

And the Words of Him, the Most High:

﴿قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ﴾

*"Say (O Muhammad ﷺ): I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me."*[3]

And the Words of Him, the Most High:

﴿قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

*"Say (O Muhammad ﷺ): I possess no power over benefit or harm*

---

[1] *Al-Kahf* 18:110
[2] *An-Naml* 27:65
[3] *Al-An'am* 6:50

*to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."*[1]

And the words of the Prophet ﷺ:

«إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي»

*"I am only a human being like you; I forget as you forget, so if I forgot, remind me."*[2]

Whoever sought help from the Messenger of Allâh ﷺ, believing that he holds the power to benefit or prevent harm from him, then he is a disbeliever, and has belied Allâh, the Most High and associated partners with Him, according to the Words of Him, the Most High:

﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

*"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"*[3]

And the Words of Him, the Most High:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾ قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا﴾

*"Say: 'It is not in my power to cause you harm, or to bring you to*

[1] *Al-A'raf* 7:188

[2] Reported by Al-Bukhari in the Book of Prayer, in the Chapter: Facing Towards the *Qiblah* (401) and by Muslim in the Book of *Masjids*, in the Chapter on Forgetfulness in Prayer and Prostrating Due to it (572).

[3] *Ghafir* 40:60

*the Right Path.' Say (O Muhammad ﷺ): 'None can protect me from Allah's punishment (if I were to disobey Him), nor can I find refuge except in Him.'"*[1]

And the words of the Prophet ﷺ to his relatives:

«لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئاً»

*"I can profit you nothing against Allâh."*[2]

Just as he said to Fatimah and Safiyyah, the maternal aunt of the Messenger ﷺ.

And it is not permissible to pray behind this man and those like him, nor is prayer behind him accepted, nor is it permissible for him to be designated as an *Imam* for the Muslims.

## Q. 48. Are the *Ahadith* foretelling the appearance of the Mahdi authentic or not?

**A.** The *Ahadith* concerning the Mahdi may be divided into four categories:

1. Fabricated *Ahadith*.
2. Weak *Ahadith*.
3. *Hasan Ahadith*, but due to their number, they reach the level *Sahih*, being regarded as *Sahih li-Ghairihi*.[3]

---

[1] *Al-Jinn* 72:22-23

[2] Reported by Al-Bukhari in the Book of Wills and Testaments, in the Chapter: Are the Wives and Children Included Among the Kindred? (2753) and by Muslim in the Book of Faith, in the Chapter: The Words of Allah, the Most High:

﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾

*"And warn your tribe of near kindred." (Ash-Shu'ara' 26:214)* (351)

[3] *Sahih li-Ghairihi*: That is, it is raised to the level of *Sahih* due to the existence of other narrations with the same wording or bearing the same meaning which support it.

Some of the scholars say that among them are *Ahadith* which are independently *Sahih* and this is the fourth category.

But this is not the Mahdi whom they claim is in a subterranean vault in Iraq. As there is no basis for this, it is only a superstition, with no basis in fact.

The Mahdi whose existence has been confirmed by the authentic *Ahadith* is a man like any other human being: He is created, he will be born in his own time, and he will appear to the people in his own time. This is the story of the Mahdi, and to completely disbelieve in him is wrong, while to completely confirm belief in this mythological person is also wrong, because confirming him in a manner which includes the awaited Mahdi who it is claimed is in the subterranean vault is wrong. Belief in this hidden Mahdi is madness and misguidance in the Islamic Law and it is without any basis. But confirming the Mahdi the Prophet ﷺ informed us about, and regarding whom there are numerous *Ahadith*, who will be born in his own time and appear in his own time, this is correct.

## Q. 49. Who are Ya'juj and Ma'juj?

**A.** Ya'juj and Ma'juj are two existing communities among mankind; Allâh, the Most High says:

﴿حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ وَكَانَ وَعْدُ رَبِّى حَقًّا﴾

*"Until, when he reached between the two mountains, he found*

*before (near) them (those two mountains) a people who scarcely understood a word. They said: 'O Dhul-Qarnain! Verily, Ya'juj and Ma'juj (Gog and Magog people) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?' He said: 'That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. 'Give me pieces (blocks) of iron;' then, when he had filled up the gap between the two mountain-cliffs, he said: 'Blow;', then when he had made them (red as) fire, he said: 'Bring me molten copper to pour over them.' So they [Ya'juj and Ma'juj (Gog and Magog people)] could not scale it or dig through it. (Dhul-Qarnain) said: 'This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.'"*[1]

The Prophet ﷺ said:

«يَقُولُ اللهُ يَوْمَ الْقِيَامَةِ: يَا آدَمُ قُمْ فَابْعَثْ بَعْثَ النَّارِ مِنْ ذُرِّيَّتِكَ»

*"On the Day of Resurrection, Allâh, the Most High will say: 'Oh, Adam! Bring out from the Fire people from your descendants,'"*

up to where the Messenger of Allâh ﷺ said:

«أَبْشِرُوا فَإِنَّ مِنْكُمْ وَاحِدًا، وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفاً»

*"Rejoice at the glad tidings: One person will be from you, and one thousand will be from Ya'juj and Ma'juj."*[2]

Their exodus, which is one of the signs of the approach of the Hour, was first indicated during the time of the Prophet ﷺ. It is

---

[1] *Al-Kahf* 18:93-98

[2] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in the Chapter: The Story of Ya'juj and Ma'juj (3348) and by Muslim in the Book of Faith, in the Chapter: His Words: Allah Will Say to Adam: Remove (222).

reported in the *Hadith* of Umm Habibah, may Allâh be pleased with her, that she said: The Messenger of Allâh ﷺ went out one day with an alarmed expression and a red face and he said:

«لَا إِلَهَ إِلَّا اللهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ، وَحَلَّقَ بِأُصْبُعِهِ الْإِبْهَامِ وَالَّتِي تَلِيهَا»

*"Woe to the Arabs, from the great evil that is nearly approaching them. Today a gap has been made in the wall of Ya'juj and Ma'juj like this. And he illustrated this by forming a circle with his thumb and forefinger."*[1]

**Q. 50. Why did the Prophets warn their peoples against the Dajjal, when he will not appear until the end of time?**

**A.** The greatest trial on the face of the earth since the time of the creation of Adam until the establishment of the Hour is the trial of the Dajjal, as the Prophet ﷺ said. This is why there is none among the Prophets from Nuh to Muhammad (may the peace and blessings of Allâh be upon them all) who has not warned his people against him,[2] in order to emphasize the importance of the matter, and to warn against him.

Allâh knows that he will not appear until the end of time, but He commanded the Messengers to warn their peoples about him, so that the importance and seriousness of it might be apparent. This has been authentically reported from the Prophet ﷺ: He said:

---

[1] Reported by Al-Bukhari in the Book of Trials (*Al-Fitan*), in the Chapter: The Words of the Prophet ﷺ: Woe to the Arabs (7095) and by Muslim in the Book of Trials (*Al-Fitan*), in the Chapter: The Approach of *Al-Fitan* and the Opening of the Gap in the Barrier of Ya'juj and Ma'juj (2880).

[2] Reported by Al-Bukhari in the Book of Trials (*Al-Fitan*), in the Chapter: Mention of the Dajjal (7127).

«إِنْ يَخْرُجْ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ - صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيْهِ يَعْنِي أَكْفِيكُمْ إِيَّاهُ - وَإِلَّا فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ»

*"If he appears when I am among you, I will contend with him on your behalf, but if he appears while I am not among you, a man must contend on his own behalf, and Allâh will be my Khalifah (i.e. take care on my behalf of) every Muslim (and safeguard him against his evil)."*[1]

And our Lord, the Almighty, the All-Powerful is the best *Khalifah*.

So, the matter of this Dajjal is very important, indeed, it is the greatest trial, as mentioned in the *Hadith*, from the creation of Adam until the establishment of the Hour. It was worthy of being selected among the trials of life for seeking refuge from it during prayer:

أَعُوذُ بِاللهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ»

*"I seek refuge with Allâh from the punishment of the Hell-fire, from the punishment of the grave, from the trial of life and death and from the trial of Al-Maseeh Ad-Dajjal (the False Messiah)."*

As for the word Dajjal, it is derived from the word *Dajl*, which means deception, because he is a deceiver, indeed, he is the greatest deceiver and the worst imposter among the people.

**Q. 51. What is the ruling on one who rejects the life of the Hereafter and claims that it is one of the superstitions of the middle ages? And how can we convince those rejecters?**

---

[1] Recorded by Muslim in the Book of Trials (*Al-Fitan*), in the Chapter: Mention of the Dajjal, His Traits, and What is Related to Him. (2937)

**A.** Whoever rejected the life of the Hereafter claimed that it is one of the superstitions of the middle ages is a disbeliever, according to the Words of Allâh, the Most High:

﴿وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

*"And they said: 'There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).' If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: 'Is not this (Resurrection and the taking of the accounts) the truth?' They will say: 'Yes, by our Lord!' He will then say: 'So taste you the torment because you used not to believe .'"*[1]

and He, the Most High says:

﴿وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾ وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ وَإِنَّ ٱلْفُجَّارَ لَفِى ﴿١٤﴾ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ﴾

*"Woe that Day to those who deny. Those who deny the Day of Recompense. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allah), the sinner! When Our Verses (of the Qur'an) are recited to him, he says: 'Tales of the ancients!' Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn. Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day. Then verily, they will indeed enter (and taste) the burning flame of Hell. Then, it will be said to them: 'This is what*

---

[1] *Al-An'am* 6:29-30

*you used to deny!'''*[1]

And He, the Most High says:

﴿بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا﴾

*"Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell)."*[2]

And He, the Most High says:

﴿وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

*"And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will have a painful torment."*[3]

As for convincing those rejecters, it is by the following (proofs):

1. That the matter of the Resurrection has been widely reported from the Prophet ﷺ and the Messengers in the Divine Scriptures and the Revealed Legislations, and their peoples accepted it. So how can you reject it when you believe what is conveyed to you from a philosopher or from the originator of some ideology or concept, even if no information has been conveyed to you regarding the Resurrection neither by means of transmission nor by factual evidence?!

2. That reason testifies that the matter of the Resurrection is possible in a number of ways:

Nobody denies that he is created after being non-existent and that he has come into being after he was not, so the One Who

[1] *Al-Mutaffifin* 83:10-17

[2] *Al-Furqan* 25:11

[3] *Al-'Ankabut* 29:23

created him and brought him into being after he was not, is Able to return him with greater reason, as Allâh, the Most High says:

﴿وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

*"And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him."*[1]

And He, Most High says:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَـٰعِلِينَ﴾

*"As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it."*[2]

Nobody denies the greatness of the creation of the heavens and the earth, due to their tremendous size and the wondrous nature, so the One Who created the heavens and the earth is able to create mankind with greater reason; Allâh, the Most High says:

﴿لَخَلْقُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾

*"The creation of the heavens and the earth is indeed greater than the creation of mankind;"*[3]

And He, the Most High says:

﴿أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَـٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*"Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things."*[4]

And He, the Most High says:

[1] *Ar-Rum* 30:27
[2] *Al-Anbiya'* 21:104
[3] *Ghafir* 40:57
[4] *Al-Ahqaf* 46:33

﴿أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ
ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

*"Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' — and it is!"*[1]

Everyone with eyes to see witnesses the dry earth in which the plants are dead, then when the rain falls on it, it becomes fertile and its plants are brought to life after being dead; so the One Who is Able to give life to the earth after it was dead, is Able to return life to the dead and to resurrect them; Allâh, the Most High says:

﴿وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ
ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ﴾

*"And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things."*[2]

3. That the possibility of Resurrection is attested to by perception and by factual evidence, such as the evidence of returning life to the dead of which Allâh, the Most High has informed us. Allâh, the Most High has mentioned five cases of that in *Surat Al-Baqarah*, such as the Words of Him:

﴿أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ
بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ
بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ

[1] *Ya-Sin* 36:81-82

[2] *Fussilat* 41:39

يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*"Or like the one who passed by a town which had tumbled over its roofs. He said: 'Oh! How will Allah ever bring it to life after its death?' So Allah caused him to die for a hundred years, then raised him up (again). He said: 'How long did you remain (dead)?' He (the man) said: '(Perhaps) I remained (dead) a day or part of a day.' He said: 'Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh.' When this was clearly shown to him, he said, 'I know (now) that Allah is Able to do all things.'"*[1]

4. That wisdom necessitates resurrection after death, in order that every soul be recompensed for what it has earned. If this were not so, the creation of mankind would be in vain and there would be no value in it, nor any wisdom in it, and there would be no difference between mankind and the animals in this life; Allâh, the Most High says:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ﴾

*"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us? So, Exalted is Allah, the True King: La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!"*[2]

and Allâh, the Most High says:

﴿إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ﴾

[1] *Al-Baqarah* 2:259

[2] *Al-Mu'minun* 23:115-116

*"Verily, the Hour is coming and I am almost hiding it that every person may be rewarded for that which he strives."*[1]

And He, the Most High says:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَٰذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَٰهُ أَن نَّقُولَ لَهُ كُن فَيَكُونُ﴾

*"And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars. Verily, Our Word unto a thing when We intend it, is only that We say unto it: 'Be!' — and it is."*[2]

And He, the Most High says:

﴿زَعَمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

*"The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): 'Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.'"*[3]

If these evidences are made clear to the rejecters of the Resurrection, and they persist in their rejection, then they are arrogant and obstinate, and those who do wrong shall soon come to know their end.

[1] *Ta-Ha* 20:15

[2] *An-Nahl* 16:38-40

[3] *At-Taghabun* 64:7

## Q. 52 Is the punishment of the grave confirmed?

**A.** The punishment is clearly confirmed by the unambiguous evidence of the *Sunnah,* and the apparent meaning of the Qur'ân, and the consensus of the Muslims – these are three sources of evidence.

As for the unambiguous evidence of the *Sunnah*, the Prophet ﷺ said:

«تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ، تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

*"Seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the punishment of the grave, seek refuge with Allâh from the punishment of the grave."*[1]

As for the consensus of the Muslims, it is because all of the Muslims say in their prayer:

«أَعُوذُ بِاللهِ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ»

*"I seek refuge with Allâh from the punishment of the Hell-fire and from the punishment of the grave."*

Even the generality of the Muslims, who are not among those who make consensus, nor are they scholars, pray as such.

As for the apparent meaning of the Qur'ân, it is such as the Words of Him, the Most High regarding the people of Fir'awn:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

*"The Fire, they exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the*

[1] Reported by Muslim in the Book of Paradise, in the Chapter: Showing the Deceased His Place in Paradise (2867).

*angels): 'Cause Fir'aun's (Pharaoh's) people to enter the severest torment!'"*[1]

There is no doubt that their being exposed to the Fire was not simply for them to see; rather it was in order that they be punished by it. And Allâh, the Most High said:

﴿وَلَوْ تَرَىٰٓ إِذِ ٱلظَّـٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَـٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ﴾

*"And if you could but see when the Zalimun (polytheists and wrongdoers) are in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver your souls!'"*[2]

Allâh is Greatest! They are stingy with their souls, and they do not wish to leave their bodies

﴿ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَـٰتِهِۦ تَسْتَكْبِرُونَ﴾

*"This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"*[3]

And He said:

﴿ٱلْيَوْمَ﴾

*"This day."*

Here the word

«ال»

'This' means the present time, that is the day on which they died.

---

[1] *Ghafir* 40:46

[2] *Al-An'am* 6:93

[3] *Al-An'am* 6:93

﴿تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَـٰتِهِۦ تَسْتَكْبِرُونَ﴾

*"you shall be recompensed with the punishment of degradation because of what you used to utter against Allâh other than the truth and you used to reject His Ayat with disrespect."*

So, the punishment of the grave is confirmed by the unambiguous *Sunnah*, the clear meaning of the Qur'ân, and the consensus of the Muslims. This apparent meaning in the Qur'ân is clear, because the two Verses which we have mentioned are like clear evidences in this matter.

**Q. 53. If a deceased person is not buried and wild animals eat him or the winds disperse him, is he subjected to the punishment of the grave?**

**A.** Yes, the punishment will be inflicted upon the soul, because the body has gone, been destroyed and ceased to exist. Though this is a matter of the unseen, I cannot be positive that the body will not receive anything of this punishment, even though it may have passed away and been burnt, because a human being cannot compare matters relating to the Hereafter with what is seen in the life of this world.

**Q. 54. How do we reply to one who denies the punishment of the grave and cites as evidence the fact that if the grave is uncovered, it has not changed, it has not become narrower and it has not become wider?**

*A.* One who denies the punishment of the grave and cites as evidence the fact that if the grave is uncovered, it has not changed may be answered in a number of ways:

1. That the punishment of the grave is confirmed in the *Shari'ah*: Allâh, the Most High says, regarding the people of Fir'awn:

﴿ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ﴾

*"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun's (Pharaoh's) people to enter the severest torment!'"*[1]

The Prophet ﷺ said:

«فَلَوْ لَا أَنْ تَدَافَنُوا لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ»

*"If it were not that you would stop burying (your dead) in the graves, I would have supplicated to Allâh for Him to make you hear the punishment of the grave which I hear."*

Then turning his face towards us, he said:

«تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ النَّارِ»

*"Seek refuge with Allâh from the punishment of the Fire."*

They said: We seek refuge with Allâh from the punishment of the Fire. He said:

«تَعَوَّذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ»

*"Seek refuge with Allâh from the punishment of the grave."*

"They said: We seek refuge with Allâh from the punishment of the grave."[2]

The Prophet ﷺ said regarding the believer:

«يُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ»

---

[1] *Ghafir* 40:46

[2] The reference for this has already been mentioned under question no. 52.

*"His grave is widened for him as far as the eye can see."*[1]

And there are other such evidences.

Therefore, it is not permissible to contradict these evidences with fanciful sayings; rather it is obligatory to believe and submit.

2. That the punishment of the grave is essentially one of the soul, and it is not something felt by the body. For if it were felt by the body, it would not be a matter of belief in the unseen, and there would no benefit in believing in it, but it is among the affairs of the unseen and the conditions of *Al-Barzakh*[2] are not like those of the life of this world.

3. That punishment, reward, widening the grave, or its narrowing, are only seen by the deceased, not others. A person might have a dream when he is sleeping on his bed that he is standing, or going, or returning, or that he is striking someone, or that he is being struck, and he may dream that he is in a narrow and frightening place, or that he is in a spacious, happy place, and those around him do not see any of this.

So it is an obligation upon a person in matters such as these to say: We hear and obey, and we have faith and we believe.

## Q. 55. May the punishment of the grave be lightened for the believer who is guilty of sin?

**A.** Yes, it may be lightened, because the Prophet ﷺ passed by two graves and he said:

[1] Recorded by Al-Bukhari, the Book of Funerals, Chapter: What Has Been Mentioned about the Punishment in the Grave (1374) and Muslim, the Book of Paradise, Chapter: Presenting the Place in Paradise to the Dead (2870).

[2] *Al-Barzakh*: The intermediate life in the grave between the life of this world and the life of the Hereafter.

«إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، بَلَى إِنَّهُ كَبِيرٌ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِىءُ - أَوْ قَالَ: لَا يَسْتَتِرُ- مِنَ الْبَوْلِ، وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

*"They are being punished, not for an important matter, on the contrary, it is a great matter: One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends)."*

He then took a green leaf of a date-palm tree split it into two pieces and thrust one into each grave, saying:

«لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا»

*"I hope that their punishment may be lessened till they (i.e. the leaves) become dry."*[1].

This is evidence that the punishment (of the grave) may be lightened. But what is the relationship of these two leaves to the lightening of the punishment for these two chastised persons?

1. It was said that it is because they, i.e. the two palm leaves glorify Allâh until they become dry; and glorifying Allâh reduces the punishment inflicted on the deceased. And they have derived from this the deduction which might be seen as far-fetched that it is prescribed for a person to go to the graves and glorify Allâh beside them in order to reduce the punishment inflicted on them.

2. Some of the scholars have said that this deduction is weak, because the two palm leaves glorify Allâh whether they are moist or dry, according to the Words of Allâh, the Most High:

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: The Punishment of the Grave for Backbiting and Urinating (on Oneself) (1378) and by Muslim in the Book of Purification, in the Chapter: Evidence for the Impure Nature of Urine and the Obligation to Protect Oneself From it (292).

﴿تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ﴾

*"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification."*[1]

And the glorification of the stone in the hands of the Messenger ﷺ was heard, even though a stone is dry, so what is the reason?

The reason is: That the Messenger ﷺ asked Allâh, the Almighty, the All-Powerful to reduce the punishment inflicted on them as long as those two leaves remained moist; that is to say, the time was not long. This was in order to warn them against repeating the acts of those two men, because their deeds were major sins, as was mentioned in the narration:

«بَلَى إِنَّهُ كَبِيرٌ»

*"on the contrary, it is a great thing."*

One of them did not protect himself from his urine, and if he did not protect himself from his urine, he would have prayed in a state of ritual impurity, while the other went about spreading tales, causing alienation between the worshippers of Allâh, may Allâh protect us from that, and causing enmity and hatred between them, so the matter is a serious one.

This explanation is closer to the truth, that it was a temporary intercession, in order to warn the people, not stinginess on behalf of the Messenger ﷺ in not seeking permanent intercession.

We digress here to say that some of the scholars, may Allâh pardon them, said that it is lawful for a person to place a fresh date palm leaf, a tree branch, or the like, on the grave in order to lighten the punishment of its inhabitant. But this inference is

[1] *Al-Isra'* 17:44

very far from the truth, and it is not permissible for us to do this for a number of reasons:

1. That it has not been revealed that this man is being punished, as opposed to in the case of the men mentioned by the Prophet ﷺ.

2. That if we do this, we wrong the deceased, because we have thought badly of him by thinking that he is being punished, for how do we know that he is not being rewarded? Perhaps this person is one whom Allâh has bestowed His forgiveness before his death, due to one of the many reasons for which Allâh grants forgiveness, and so he died and the Lord of the worshippers pardoned him, in which case, he would not merit punishment.

3. That this inference contradicts what was followed by the righteous *Salaf*, who were the most knowledgeable of people with regard to the Law of Allâh. None of the Companions, may Allâh be pleased with them, did this, so how can we do it?

4. That Allâh, the Most High has revealed to us something that is better than it, for after completing the burial of the deceased, the Prophet ﷺ used to say:

«اسْتَغْفِرُوا لِأَخِيكُمْ وَاسْأَلُوا لَهُ التَّثْبِيتَ فَإِنَّهُ الْآنَ يُسْأَلُ»

*"Seek forgiveness for your brother and ask steadfastness for him, for he is now being asked."*[1]

## Q. 56. What is *Ash-Shafa'ah* (intercession) and what are its categories?

**A.** *Ash-Shafa'ah* is taken from *Ash-Shaf'* (even), the opposite of *Al-Witr* (odd), and that is to make *Al-Witr* into *Ash-Shaf'*, such as making one into two, or three into four and so on this is the

[1] Reported by Abu Dawud in the Book of Funerals, in the Chapter: Seeking Forgiveness at the Graveside for the Deceased at the Time of Departure (3221).

linguistic meaning.

As for the meaning in the Islamic Law, it is to mediate for another in order to achieve some benefit or prevent some harm. The intercessor stands as an intermediary between the one for whom intercession is sought, and the one from whom it is sought, in order to achieve some benefit for him, or repel some harm from him. There are different kinds of *Shafa'ah*:

1. Confirmed, authentic intercession, and that is that which Allâh, the Most High has confirmed in His Book, or which His Messenger ﷺ has confirmed, and it is only for those who practice *Tawhid* and have purity of faith (*Ikhlas*). Because Abu Hurairah, may Allâh be pleased with him, said: "Oh, Messenger of Allâh! Who will be the happiest of people with your intercession?" He ﷺ said:

«مَنْ قَالَ : لَا إِلَهَ إِلَّا اللهُ خَالِصًا مِنْ قَلْبِهِ»

*"One who said: La Ilaha Illallah (none has the right to be worshipped except Allâh), sincerely from his heart."*[1]

This type of intercession has three conditions:

a) That Allâh is pleased with the intercessor.

b) That Allâh is pleased with the one for whom intercession is sought.

c) That Allâh, the Most High permits the intercessor to intercede.

And all of these conditions are mentioned together in the Words of Allâh, the Most High:

﴿وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ﴾

*"And there are many angels in the heavens, whose intercession*

[1] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: Being Intent Upon (Following) the *Hadith* (99).

*will avail nothing except after Allah has given leave for whom He wills and is pleased with."*[1]

And separately:

﴿مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ﴾

*"Who is he that can intercede with Him except with His Permission?"*[2]

And in His Words:

﴿يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَـٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَـٰنُ وَرَضِىَ لَهُۥ قَوْلًا﴾

*"On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him."*[3]

And His Words:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ﴾

*"and they cannot intercede except for him with whom."*[4]

So, these three conditions must be fulfilled in order for the intercession to be realized. Also the confirmed intercession according to the scholars is divided into two categories:

i) General intercession; and the meaning of generality is that Allâh, the Most Glorified, the Most High permits those whom He wills among His righteous worshippers to intercede for those whom He has permitted intercession. This type of intercession is confirmed for the Prophet ﷺ, for others among the Prophets, the righteous, the martyrs, and the virtuous; and that is that he intercedes on behalf of the believing sinners among the inhabitants of the Fire that they be removed from the Fire.

[1] *An-Najm* 53:26

[2] *Al-Baqarah* 2:255

[3] *Ta-Ha* 20:109

[4] *Al-Anbiya'* 21:28

ii) Special intercession, which is specifically for the Prophet ﷺ. The greatest of it is the great intercession on the Day of Resurrection, when mankind will be afflicted with grief and fear which they cannot bear, so they will seek someone who can intercede with Allâh, the Almighty, the All-Powerful for them, to relieve them from this terrible position. They will go to Nuh, then to Ibrahim, then to Musa, then to 'Isa, peace be upon them, and none of them will intercede, until they come to the Prophet ﷺ and he will stand up and intercede with Allâh, the Almighty, the All-Powerful, that He save His worshippers from this terrible condition. Then Allâh, the Most Glorified will accede to his supplication, accept his intercession, and this is part of the Praiseworthy Position which Allâh, the Most High promised to him in His Words:

﴿وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

*"And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur'ân in the prayer) as an additional prayer (Tahajjud optional prayer — Nawafil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e., the honor of intercession on the Day of Resurrection)."*[1]

Also from the intercession which is unique to the Messenger ﷺ is his intercession for the people of Paradise that they may enter Paradise. When the people of Paradise cross *As-Sirat*,[2] they will be stopped at the bridge in between Hell and Paradise where some of them will be compensated against others who wronged them, when they are rectified, they will be permitted to enter Paradise, then the Gates of Paradise will be opened for them through the intercession of the Prophet ﷺ.

2. Invalid intercession, which will not benefit those who seek it

[1] *Al-Isra'* 17:79

[2] *As-Sirat*: A bridge spanning the Hell-fire.

and that is the intercession that the polytheists claim their deities will make for them with Allâh, the Almighty, the All-Powerful; this intercession will not benefit them, as Allâh, the Most High says:

﴿فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ﴾

*"So no intercession of intercessors will be of any use to them."*[1]

This is because Allâh, the Most High will not accept the polytheism of these pagans, and it is not possible that He will allow intercession for them, because there is no intercession except for one whom Allâh accepts, and Allâh does not accept disbelief from His worshippers, nor does He love corruption. So the dependence of the polytheists on their deities whom they worship, saying:

﴿هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ﴾

*"These are our intercessors with Allah."*[2]

is an invalid dependence, and it will not benefit them. In fact, it will not gain them anything with Allâh, the Most High except to distance them from Him, because the pagans seek the intercession of their idols for an invalid means, which is to worship those idols. It is from their stupidity that they seek to get near to Allâh, the Most High by something which only increases them in distance from Him.

## Q. 57. What is the destination of the children of the believers and the children of the disbelievers who die when they are still small?

The destination of the children of the believers is Paradise, because they follow their parents; Allâh, the Most High says:

---

[1] *Al-Muddaththir* 74:48

[2] *Yunus* 10:18

﴿وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ﴾

*"And those who believe and whose offspring follow them in faith, — to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned."*[1]

As for the children of the disbelievers, that is the children who were brought up by non-Muslim parents, the most correct opinion is to say: Allâh knows better what they would have done.

As regards the life of this world, they fall under the same ruling as their parents. But as for the rulings of the Hereafter, Allâh, the Most High knows better what they would have done, as the Prophet ﷺ said.[2] So, Allâh knows better what is their destination, this is what we say. In reality, it is not a matter of great importance to us. What is important to us is the ruling on them in this world. The rulings on them, I mean the children of the polytheists, are that they are like the polytheists: They are not washed and they are not dressed in shrouds and they are not prayed over, nor are they buried in the graveyards of the Muslims. And Allâh knows best.

**Q. 58. It has been mentioned that men will have *Al-Hur Al-'Ain*[3] in Paradise what will there be for women?**

**A.** Allâh, the Most Blessed, the Most High says, regarding the blessings of Paradise:

﴿وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾ نُزُلًا مِّنْ

[1] *At-Tur* 52:21

[2] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: What Was Said Regarding the Children of the Polytheists (1384).

[3] *Al-Hur Al-'Ain*: Beautiful maidens of Paradise.

غَفُورٍ رَّحِيمٍ﴾

*"Therein you shall have (all) that your inner selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful."*[1]

And He, the Most High says:

﴿وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ وَأَنتُمْ فِيهَا خَٰلِدُونَ﴾

*"And therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever."*[2]

And it is well known that marriage is one of the things which the souls desire most, and so it will be found in Paradise for the people of Paradise, whether they be men or women. So, Allâh, the Most Blessed, the Most High will marry the woman in Paradise to the man who was her husband in the life of this world, as He, the Most Blessed, the Most High says:

﴿رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

*"Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise."*[3]

If she did not marry in the life of this world, then Allâh, the Most High will marry her to one who pleases her in Paradise.

**Q. 59. Is it true what has been said that most of the inhabitants of the Fire will be women, and why?**

**A.** This is true, because the Prophet ﷺ said to them while delivering a sermon to them:

---

[1] *Fussilat* 41:31-32

[2] *Az-Zukhruf* 43:71

[3] *Ghafir* 40:8

«يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

*"Oh, you community of women! Give charity, for I have seen that you are the majority of the inhabitants of the Fire."*

This doubt raised by the questioner was expressed to the Prophet ﷺ: They said: "Due to what, Oh, Messenger of Allâh?" He ﷺ said:

«تَكْثُرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ»

*"You curse frequently and are ungrateful to your husbands."*[1]

So, the Prophet ﷺ has made the reasons clear why they are the majority of the dwellers in the Fire; because they malign, curse and revile frequently, and they are ungrateful to their husbands. For these reasons, they became the majority of the inhabitants of the Fire.

**Q. 60. What is the advice of Your Eminence to one who does not like to study *'Aqidah*, especially the matter of *Al-Qadar*, due to fear of making some mistakes?**

**A.** This matter is like other important matters that are necessary for a person in his religion and his worldly life. He must face the difficulties of it and seek help from Allâh, the Most Blessed, the Most High in finding out about it, and understanding it, so that the matter becomes clear to him, because it is not right that he should have any doubts in these important matters.

As for matters that do not offend against his religion if he defers them, and he fears that they might be a cause of going astray for him, there is no objection if he postpones them, as long as

[1] Reported by Al-Bukhari in the Book of Menstrual Periods, in the Chapter: The Menstruating Woman Abandoning the Fast (304) and by Muslim in the Book of Faith, in the Chapter: Explanation Regarding Incomplete Faith Due to the Lack in Acts of Obedience (79)

there are other more important matters. The matter of *Al-Qadar* is an important one, which is incumbent upon the worshipper to be completely familiar with, until he reaches a level of certainty about it. In fact, there is no difficulty in it, all praise and thanks are to Allâh, the thing which makes the study of *'Aqidah* difficult for some people is that most unfortunately, they give preponderance to the question how? over the question why? A person is asked about his deeds by two interrogatives: Why? and How?: Why did you do this? This is (related to the matter of) *Ikhlas* (purity and sincerity of faith). How did you do this? This is related to the matter of following the Messenger ﷺ. And most of the people these days are consumed with finding the answer to the question: How?, while being unmindful of ascertaining the answer to the question Why? For this reason, you find that they are not striving much in the matter of *Ikhlas*, but in the matter of following (the Messenger ﷺ), they are extremely intent upon the minutest of matters. So, the people these days are greatly concerned with this matter, while being careless in the more important matter, which is the matter of *'Aqidah* and the matter of *Ikhlas* and the matter of *Tawhid*. For this reason one finds some people asking about very, very simple matters regarding the life of this world, while their hearts are diverted towards material matters and completely careless of Allâh in his buying and selling, their transportation, their housing and their dress.

Some of the people these days might even be slaves to the life of this world, without even realizing it, and they might even be guilty of associating partners with Allâh in the life of this world, without even realizing it. Because unfortunately, they attach no importance to the matters of *'Aqidah* and *Tawhid* and it is not only the generality of the people, but even some of the students of (Islamic) knowledge and this is a serious matter.

Likewise, concentrating on *'Aqidah* only, without the deeds

which the Lawgiver (Allâh) has made as a protection and a wall for it is wrong, for we hear on the radio and we read in the newspapers that the religion is the correct *'Aqidah* and other similar expressions, and in truth, it is feared that this may be a door through which those who wish to declare some of the forbidden things permissible may enter, citing as evidence the fact that the *'Aqidah* is correct. But the two matters must both be given equal attention, in order to achieve the right answer to the questions: Why? and How?.

In short, the answer is that it is incumbent upon a person to study the knowledge of *Tawhid* and *'Aqidah* in order to be knowledgeable regarding his God and his Object of worship, the Almighty, the All-Powerful. He does so in order to be knowledgeable regarding the Names and Attributes of Allâh and His Actions, knowledgeable regarding His Rulings in spiritual and temporal matters, knowledgeable regarding His Wisdom, the secrets of His Legislation and His creation, so that he will not cause himself to go astray, or cause others to go astray.

Knowledge of *Tawhid* is the most noble form of learning, due to the exaltedness of its subject matter. This is why the scholars have called it *Al-Fiqh Al-Akbar*[1] and the Prophet ﷺ said:

«مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ»

> *"Whenever Allâh wishes to bestow goodness on a person, He blesses him with understanding of the religion."*[2]

The first thing to be included in that, and the most important thing is *Tawhid* and *'Aqidah*, but it is also incumbent upon a

[1] *Al-Fiqh Al-Akbar*: The Greatest Knowledge.

[2] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: Whenever Allah Wishes to Bestow Goodness on a Person (71) and by Muslim in the Book of *Zakah*, in the Chapter on the Forbiddance of Begging (1037).

person to strive to ascertain how he may acquire this knowledge and from which source he may obtain it, and then he should take from that knowledge firstly that which is clear to him and free of uncertainty.

Then proceed secondly to look at the innovations and unclear matters which he has come to know of, in order to be able to answer them and explain them, using the knowledge he has previously acquired of pure *'Aqidah*, but the source from which he obtains it must be the Book of Allâh and the *Sunnah* of His Messenger ﷺ. He should follow this with the speech of the Companions, may Allâh be pleased with them, then the opinions of the Imams who came after them from the *Tabi'un* and those who followed them, then the opinions of the scholars whose knowledge and trustworthiness are confirmed, in particular, Shaikhul-Islam Ibn Taimiyyah and his student, Ibn Al-Qayyim, may abundant mercy and blessings be upon them and upon all of the Muslims and their Imams.

**Q. 61. We request from Your Eminence an explanation of the matter of *Al-Qadar*. Is the essence of a deed ordained, and the manner of it chosen by the person? An example of this is when Allâh, the Most High ordains for the worshipper that he build a *Masjid*, that he has no choice about building it, but Allâh has left the choice of how to build it to the mind of the person. Likewise, when Allâh ordains a sin, the person will do it, and he has no choice in the matter, but Allâh leaves the manner of its implementation to his mind. In short, this opinion holds that a person has a choice as to how he implements what Allâh has ordained for him; is this correct?**

**A.** This matter, i.e. the matter of *Al-Qadar* has been a source of disagreement for a long time; for this reason the people have divided into three groups: two extremes and a middle group. As for the two extremes:

1. They looked at the totality of Allâh's *Qadar* and were blind to the free will of the creature, saying: He is compelled to perform his deeds, and he has no choice in them. So a person's falling from a roof due to the wind or the like is the same as his descending by his choice from it via the steps.

2. They thought that the creature performs or abandons his deeds by his choice, and they are blind to Allâh's *Qadar*, saying: The creature is independent in his deeds and there is no dependence on Allâh, the Most High's *Qadar*.

3. As for the middle group, they recognized the two causes and looked at the totality of Allâh's *Qadar* and the free will of the creature, and that he must know the difference between a person falling down from a roof due to the wind or the like, and his descending from it by his free will via the steps. For the first is one of his deeds which is not by his choice, while the second is by his choice, and both of them happen by Allâh's Decree and His *Qadar* and nothing happens in His Dominion except by His Will. However, what happens by the choice of the creature, he is held accountable for it, and *Al-Qadar* is not an excuse for him when he contradicts the commands or prohibitions imposed upon him. This is because he commits a transgression when he desires to commit it, and he does not know what Allâh has written for Him, so committing the transgression by his choice is the cause of the punishment, whether it was in the life of this world or in the Hereafter. Therefore, if someone forced him to commit the transgression, the ruling of transgression would not be confirmed against him, and he would not be punished for it, due to the confirmation of his excuse in that case.

If a person knows that fleeing from the fire to a place where he is safe from it is by his choice, and that approaching a beautiful, spacious, fine house to live in is also by his choice, at the same time believing that this fleeing and approaching occur by Allâh's Decree and His *Qadar*, and that remaining so that the

fire overtakes him and delaying taking up residence in the house, are considered neglect on his part and losing the chance, and that he deserves the blame for it, then why does he not know this regarding his neglect in abandoning the means of salvation from the Fire of the Hereafter and which will cause him to enter Paradise.

As for the example that if Allâh ordains for the creature to build a *Masjid*, then he will build it, and he has no choice in the matter, but He leaves it to the mind of the creature to decide the manner of the building. This example is not correct, because it gives the idea that his mind acts independently in the manner of the building, and that it is not included in Allâh's *Qadar* and that the original idea of the building belongs solely to *Al-Qadar* and that choice has no part in the matter.

The truth is that the original idea of the building is included in the free will of the creature, because he was not forced to do it, just as he was not forced to think of rebuilding his private house or repair it for example. But this idea was ordained by Allâh, the Most High for the creature without him being aware of it, because he does not know that Allâh has ordained a certain thing for him until that thing happens, since *Al-Qadar* is a hidden secret which is not known except when Allâh inspires him with knowledge of it, or by it physically taking place. Likewise, the manner of the building is also by Allâh's *Qadar*, because Allâh, the Most High has ordained all things, in general and in detail, and it is not possible for the worshipper to choose something He does not wish or ordain. Rather, if the worshipper chooses to do something and he does it, he knows for certain that Allâh, the Most High commanded it and ordained it.

So, the worshipper is free to choose in accordance with the apparent physical causes that Allâh, the Most High has ordained as causes for the occurrence of his action, and the

worshipper does not feel when he performs the action that anyone has forced him to do it, but if he does that in accordance with the causes which Allâh, the Most High has designated as causes, we know for certain that Allâh, the Most High has ordained it in general and in detail.

Likewise, regarding the example of a person committing a sin in which you said that Allâh ordains for him to commit a sin, so he will do it, and he has no choice in it, but He has left the manner of committing it and the endeavor to his mind; we say the same as we said about the building of the mosque: Allâh's Decree that he commits a sin does not negate him choosing to do it, because at the time he chooses to do it, he does not know what Allâh, the Most High has ordained for him, and so he does it of his free will, and he is unaware that anyone has forced him to do it. But if he does it, we know that Allâh has ordained that he do it, and likewise the manner of committing the sin occurred by the choice of the slave and this does not negate Allâh, the Most High's *Qadar*, because Allâh, the Most High has ordained all things, in general and in detail, and He has ordained the causes that lead to them, and none of His Deeds are excepted from this, nor any of the deeds of the creatures those which they choose to do, and those which they are compelled to do as Allâh, the Most High says:

﴿أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ﴾

*"Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lawh Al-Mahfuz). Verily, that is easy for Allah."*[1]

And He, the Most High says:

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ

[1] *Al-Hajj* 22:70

بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

*"And so We have appointed for every Prophet enemies — Shayatin (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications."*[1]

And He says:

﴿وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾

*"And so to many of the Mushrikun (polytheists) their (Allah's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their fabrications."*[2]

And He says:

﴿۞ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِنۢ بَعْدِهِم مِّنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾

*"If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed — some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes."*[3]

Having said that, it is not befitting for a person to ask himself,

[1] *Al-An'am* 6:112

[2] *Al-An'am* 6:137

[3] *Al-Baqarah* 2:253

and, or to discuss with others, matters such as these, which cause him confusion and doubts, and which are contrary to the Legislation of *Al-Qadar*. Because this was not the practice of the Companions ﷺ and they were the most intent among the people in seeking the truth and the closest of them to the source from which the thirst (for knowledge) is quenched (i.e. the Prophet ﷺ) and worry is removed.

It is narrated in *Sahih Al-Bukhari*, on the authority of 'Ali bin Abi Talib, may Allâh be pleased with him, that the Prophet ﷺ said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ»

*"There is none of you whose place has not been written either in Paradise or in the Fire."*

They said: "Oh Messenger of Allâh! Should we not depend?" and in another narration: "Should we not depend upon what has been written for us and abandon deeds?" He ﷺ said:

«لَا ، اعْمَلُوا فَكُلٌّ مُيَسَّرٌ»

*"No, act, for everything is made easy."*[1]

In another narration:

«اعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَيُيَسَّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

*"Act, because everybody will find ease (to do) such deeds as will lead him to his destined place. As for the one who is from among*

[1] Reported by Al-Bukhari in the Book of *Al-Qadar*, in the Chapter:

﴿وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا﴾

*"And the Command of Allah is a Decree determined."* (Al-Ahzab 33:38) and by Muslim in the Book of *Al-Qadar*, in the Chapter: The Manner of the Creation of Mankind in the Womb of His Mother (2647).

*the people of happiness, it will be made easy for him to perform the deeds of the people of happiness, while the one who is from among the people of the wretchedness, it will be made easy for him to perform the deeds of the people of wretchedness." Then he recited:*[1]



*"As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna (the best). We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies Al-Husna (the best). We will make smooth for him the path for evil."*[2]

So, the Prophet ﷺ prohibited depending upon what is written while abandoning action, because there is no way to know what is written. He ordered the worshipper to do what he can, and what is possible for him, and that is action. He cited as evidence the Verse which proves that whoever did a good deed and believed, the path of ease will be made easy for him, and this is the effective and fruitful remedy in which the worshipper will find the attainment of health and happiness. He is undertaking the righteous deeds built upon a foundation of faith and he will be glad of that when it is accompanied by the granting of ease in the life of this world and in the Hereafter.

I ask Allâh, the Most High to grant us all success in performing righteous deeds and to make the path of ease easy for us, and to

---

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter on the Exhortation of the Preacher at the Grave (1362) and by Muslim in the Book of *Al-Qadar,* in the Chapter: The Manner of the Creation of Mankind in the Womb of His Mother (2647).

[2] *Al-Layl* 92:5-10.

keep us away from evil, and to forgive us in the Hereafter and in this life. Verily, He is Most Generous, Most Kind.

**Q. 62. Does supplication have any effect in changing what is written for a person before he was created?**

**A.** There is no doubt that supplication has an effect on changing what is written, but this change was also written because of the supplication. So, do not think that if you supplicate to Allâh that you are supplicating with something which was not written; rather the supplication is written, and what results from it is written. This is why we find that the reciter recites over the sick person and he is cured, and in the story of the military expedition which the Prophet ﷺ sent, they stayed as guests with a people, but they did not treat them hospitably, and it was decreed that a snake bit their leader, so they requested someone to recite something over him. The Companions, may Allâh be pleased with them, imposed the condition that they should be paid for that, and they gave them a flock of sheep, so one of them went and recited *Surat Al-Fatihah* over him, and the man who was bitten arose as if he had been freed from shackles, that is, as if he was a camel which had broken free from its tethering rope. Therefore the recitation had an effect in curing the sick person.

So supplication has an effect, but it does not change what has been ordained, rather it is decreed because of it, and everything with Allâh is according to *Qadar*. Likewise all of the causes have an influence on the effects by Allâh's Permission, so the causes are written and the effects are written.

**Q. 63. Are sustenance and marriage written in *Al-Lawh Al-Mahfuz*?[1]**

**A.** Everything since the creation of the Pen until the Day of

[1] *Al-Lawh Al-Mahfuz*: The Preserved Tablet.

Resurrection is written in *Al-Lawh Al-Mahfuz*, because when Allâh, the Most Glorified, Most the High created the Pen, He said to it:

«اكْتُبْ: قَالَ: رَبِّي وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

*"Write. It said: My Lord! What shall I write? He said: Write everything that will be. And so everything that will be until the Day of Resurrection was written in that hour."*[1]

It has been confirmed from the Prophet ﷺ that after forty days have passed, Allâh sends an angel to the fetus in the belly of its mother, who breathes the spirit into him, and he writes his sustenance, his life-span, his deeds and whether he will be wretched or happy.[2]

Sustenance is also written in accordance with the causes, and it does not increase or decrease. One working in order to seek his sustenance, is included in the causes, as Allâh, the Most High says:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ﴾

*"He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection."*[3]

Also among the causes is maintaining ties of the womb by being kind to one's parents and keeping good relations with family members, because the Prophet ﷺ said:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

---

[1] Reported by Imam Ahmad (5:317).

[2] Reported by Al-Bukhari, in the Book of the Beginning of Creation.

[3] *Al-Mulk* 67:15

*"Whoever desires an expansion in his sustenance and age, let him keep good relations with his kith and kin."*[1]

Also among the causes is fear of Allâh, the Almighty, the All-Powerful, as He, the Most High says:

﴿وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

*"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine."*[2]

And do not say: The sustenance is written and defined and I will not undertake the causes which will lead to it, because this is futile. It is a part of prudence and determination to strive for your sustenance and whatever benefits you in your religion and worldly affairs. The Prophet ﷺ said:

«الْكَيِّسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللهِ الْأَمَانِيَّ»

*"The shrewd person is one who takes responsibility for himself and works for what is after death (i.e. the Hereafter), while the weak person is one who made himself follow his vain desires and hoped that Allâh would fulfill his wishes."*[3]

Just as sustenance is decreed and is related to its causes, likewise marriage is decreed and is related to its causes. It has been decreed that each husband will marry that particular wife and vice versa, and nothing in the heavens and the earth is hidden from Allâh, the Most High.

[1] Reported by Al-Bukhari in the Book of Sales, in the Chapter: Whoever Desires an Expansion in His Sustenance (2067).

[2] *At-Talaq* 65:2-3

[3] Reported by At-Tirmithi, in the Book of the Description of the Resurrection, in Chapter 25 (2459) and by Ibn Majah, the Book of Ascetism, in the Chapter: Reminder of Death and Preparation for it (4260).

**Q. 64. What is the ruling on one who becomes discontented when he is afflicted by calamity?**

**A.** In times of calamity, people divide to four different levels:

**The First Level:** Discontent and there are different types of discontent:

1. In the heart, as if he is angry with his Lord, and so he rails against what Allâh has ordained for him, and this is forbidden and could even lead to disbelief. Allâh, the Most High says:

﴿وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ﴾

*"And among mankind is he who worships Allah as it were upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islam). He loses both this world and the Hereafter."*[1]

2. That it is spoken, such as invoking woe, destruction and the like and this is forbidden.

3. That it is physical, such as striking the cheeks, tearing the clothes and pulling out the hair and the like, and all of this is forbidden, because it negates the patience which is required.

**The Second Level:** Patience and this is as the poet says:

Patience is like its name, its taste is bitter,
But the end results of it are sweeter than honey.

So, he considers this burden heavy, yet he bears it, even though he hates that it should occur, and his faith protects him from discontent. So, its occurring or not occurring are not the same to him. This is an obligation, because Allâh, the Most High has commanded him to be patient, saying:

[1] *Al-Hajj* 22:11

﴿وَٱصْبِرُوٓاْ إِنَّ ٱللَّهَ مَعَ ٱلصَّـٰبِرِينَ﴾

*"and be patient. Surely, Allah is with those who are As-Sabirun (the patient)."*[1]

**The Third Level:** Acceptance: That a person accepts misfortune, so that its presence or absence are the same to him. Its presence is not hard on him, and he does not bear a heavy burden due to it, and this is highly preferred, although not obligatory, according to the most authoritative opinion. The difference between it and the last level is clear, because the presence of misfortune and its absence are the same in the acceptance of this person, whereas in the level before it, misfortune is difficult for him, yet he bears it.

**The Fourth Level:** Gratitude, and this is the highest level: It is by him thanking Allâh for the misfortune which has befallen him, because he knows that this misfortune is a cause of his sins being remitted and it might also be a cause of his reward being increased. The Prophet ﷺ said:

«مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةُ يُشَاكُهَا»

*"There is no misfortune that afflicts a Muslim except that Allâh remits a sin from him because of it, even the prick he receives from a thorn."*[2]

## Q. 65. Eminent Shaikh, we request from Your Eminence that you explain the words of the Prophet ﷺ:

[1] *Al-Anfal* 8:46

[2] Reported by Al-Bukhari in the Book of Illness and Medicine, in the Chapter: What Has Been Said Regarding the Remission (of Sins) Due to Illness (5640) and by Muslim in the Book of Righteousness and Maintaining Ties, in the Chapter: The Reward of the Believer Due to the Illnesses Which Befall Him (2572).

«لَا عَدْوَى، وَلَا طِيرَةَ، وَلَا هَامَةَ، وَلَا صَفَرَ»

***"There is neither 'Adwa, nor Tiyarah, nor Hamah, nor Safar."[1] (Agreed Upon).***

**And of what type is the prohibition in the *Hadith*? How do we reconcile this *Hadith* with the *Hadith*:**

«فِرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الْأَسَدِ»

***"Flee from the leper as you would flee from a lion."?***[2]

**A.** *'Adwa* is the spreading of disease from the sick person to the healthy person. Just as it is the case with physical diseases, so it is the case with spiritual and moral diseases. This is why the Prophet ﷺ informed us that keeping company with an evil person is like sitting with a bellows blower: Either he will burn your clothes, or (at the very least) you will get a bad smell from him. So *'Adwa* includes both physical and spiritual diseases. *Tiyarah* is to become pessimistic due to something seen, heard or known (i.e. belief in evil omens). *Hamah* has been explained in two ways:

1. An illness which afflicts a person and spreads to others, and according to this explanation, its being mentioned following *'Adwa* would be a particularization of a general term.

2. A well known bird which the Arabs claimed would come to the family of a person who was killed and squawk over their heads until they avenged him. Some of them possibly believed that it was his soul which had taken on the form of the *Hamah*, and it is a kind of bird resembling an owl. They also say it is an

---

[1] Reported by Al-Bukhari in the Book of Medicine, in the Chapter on Leprosy (5707) and by Muslim in the Book of Salutations, in the Chapter: There is Neither *'Adwa*, Nor *Tiyarah*, Nor *Hamah* (2220).

[2] Reported by Al-Bukhari in the Book of Medicine, in the Chapter on Leprosy (5707).

owl which annoys the family of the murdered person with its screeching until they take revenge for him. They considered it as a bad omen, so that if it landed on the house of one of them, and squawked, they would say that it was squawking for his death and they would believe that the end of his life was at hand and this is false.

Safar has been explained in a number of ways:

1. That it is the well known month Safar, and the Arabs held it to be an ill omen.

2. That it is a disease of the stomach which affects camels and spreads from one to another, so being mentioned following *'Adwa* would be a particularization of a general term.

3. Postponing the month of Safar, meaning that it is the postponement by which the disbelievers went astray, delaying the prohibition (of fighting) in the month of Muharram until Safar, making it permissible one year and making it sacred another year.

The most authoritative of them is that it refers to the month of Safar, since they (the Arabs) used to hold it to be an ill omen in the *Jahiliyyah* and times of the year have no effect. Regarding the Decree of Allâh, the Almighty, the All-Powerful, it is the same as any other month: Both good and evil are ordained in it.

Some people, upon completing a certain task on the 25th of Safar, for example, will record the date of it, saying: Completed on the 25th of Safar, the month of goodness. This is considered to be a form of curing an innovation with an innovation and ignorance with ignorance, because it is not a month of goodness, nor is it a month of evil.

For this reason, some of the *Salaf* disapproved of one who says, upon hearing the screeching of an owl: Goodness, Allâh Willing, for it should not be said that it is (a herald of) goodness or evil; rather, it screeches as other birds do.

So these four things which the Messenger ﷺ has negated prove the obligation of depending upon Allâh, and having a sincere intention, and that a Muslim should not be weak when confronted by these things.

If a Muslim pays any attention to these things, he will respond in one of two ways:

1. He will respond to them either by acting upon them or not acting upon them, in which case, he will have made his actions dependent upon something that has no truth to it.

2. That he will not respond by acting upon them, and will pay no attention, but there still remains some kind of anxiety and worry in him. Although this is a lesser evil than the first, he should not respond to the insinuations of these things at all, and he should depend upon Allâh, the Almighty, the All-Powerful.

Some people might open the Qur'ân seeking an omen from it, then if they saw some mention of the Fire, they will say: This is not a good omen. And if they see some mention of Paradise, they will say: This is a good omen. And in fact, this is like the deeds of the people of the *Jahiliyyah*, who used to use divining arrows to determine a course of action.

The negation of these four things is not a negation of their existence, because they do exist. Rather, it negates any effect from them. Because it is Allâh Who influences things to occur, and if there is any known cause for them, then it is a true cause, but any cause which is imaginary is false. So the negation is a negation of its effect and of its causality. *'Adwa* exists and the proof of its existence is in the words of the Prophet ﷺ:

«لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ»

*"Do not bring the carrier of disease to the healthy."*[1]

[1] Reported by Al-Bukhari in the Book of Medicine, in the Chapter:

That is, the owner of a sick camel should not bring it to the healthy camel, so as not to spread contagious or infectious diseases. He ﷺ said:

«فِرَّ مِنَ الْمَجْذُومِ فِرَارَكَ مِنَ الأَسَدِ»

*"Flee from the leper as you would flee from a lion."*[1]

Leprosy is a terrible disease that spreads rapidly and kills the one afflicted by it, so much so that it has been said that it is a plague, so we are ordered to flee from it in order not to be infected by it.

There is also confirmation here that there is an effect from *'Adwa*, but its effect is not an inevitable thing. So, it can be said to be an active cause in itself, but the Prophet ﷺ ordered us to flee from leprosy and not to bring a diseased camel to a healthy camel, all in order to avoid the causes, not because of the effect of the causes themselves; Allâh, the Most High says:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

*"and do not throw yourselves into destruction."*[2]

It should not be said that the Messenger ﷺ denied the effect of *'Adwa*, because this is something which is invalidated by factual evidence and by the other *Ahadith*.

If it was said that when the Messenger ﷺ said:

«لَا عَدْوَى»

*"There is neither 'Adwa."*

A man said: "Oh, Messenger of Allâh! Then what about my camels? They are like deer on the sand, but when a mangy

---

There is no *Hamah* (5771) and by Muslim in the Book of Salutations, in the Chapter: There is Neither *'Adwa*, Nor *Tiyarah*(2221).

[1] See earlier in this discussion.

[2] *Al-Baqarah* 2:195

camel comes and mixes with them, they all get infected with mange." The Prophet ﷺ said:

«فَمَنْ أَعْدَى الأَوَّلَ»

*"Then who conveyed the disease (i.e. the mange) to the first one?"*[1]

The answer is that the Prophet ﷺ indicated by his words that the illness spread from the sick animals to the healthy ones by the Decree of Allâh, the Almighty, the All-Powerful, and the disease afflicted the first animal without contagion, rather it was sent down by Allâh, the Almighty, the All-Powerful.

A thing might have a known cause and it might not have a known cause. So, the mange in the first camel is unknown except that it was ordained by Allâh, the Most High and the mange of the one after it is due to a known cause; but if Allâh had willed it, it would not have caught the mange. This is why sometimes, a camel is afflicted by mange, but then it goes away, and the camel does not die. Likewise, the plague and cholera are infectious diseases which might enter a house and afflict some of the inhabitants and they die, while others remain healthy and are unaffected by it. So, a person should depend upon Allâh and place his trust in Him, for it has been reported that a man with leprosy came to the Prophet ﷺ, and he took him by the hand and told him to eat.[2] That is, from the food which the Messenger ﷺ was eating, due to the strength of his reliance upon Allâh. So, this trust countered this infective cause.

This manner of reconciling (the seemingly contradictory

---

[1] See earlier.

[2] Reported by Abu Dawud in the Book of Medicine, in the Chapter on *Tiyarah* (3925) and by At-Tirmithi in the Book of Foods, in the Chapter: What Has Been Said Regarding Eating With a Leper (1817).

*Ahadith*) is the best manner which has been stated of reconciling the *Ahadith*. Some have claimed that some of them abrogate the others, but this claim is incorrect, because one of the conditions of abrogation is the impossibility of reconciliation, and if it is possible to reconcile them, then it is an obligation to do so, because it includes the implementation of both evidences. On the other hand, abrogation means invalidating one of them. Implementing them both is better than invalidating one of them, because we accept them both and consider them both a proof. And Allâh is the Granter of success.

**Q. 66. Does the evil eye (of envy) affect a person? And what is the remedy for it? And does protecting oneself against it invalidate *Tawakkul*?**

**A.** We see that the evil eye is something confirmed by the Islamic Law and by factual evidence; Allâh, the Most High says:

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ﴾

*"And verily, those who disbelieve would almost make you slip with their eyes (through hatred)."*[1]

Regarding the meaning of this Verse, Ibn 'Abbas and others said that it means they afflict you with the eye of envy. The Prophet ﷺ said:

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ، فَاغْسِلُوا»

*"The evil eye is a fact; if anything had preceded Al-Qadar, it would have been (the influence of) the evil eye, and when you are asked to take a bath (as a cure from the influence of the evil eye), you should take a bath.*[2]

[1] *Al-Qalam* 68:51

[2] Reported by Muslim in the Book of Salutations, in the Chapter: Medicine, Patients and Incantations (2188).

Another example of that is the narration of An-Nasa'i and Ibn Majah, in which it is stated that 'Amir bin Rabi'ah passed by Sahl bin Hunaif while he was washing and he said: "I have not seen such white skin as yours even on a woman." No sooner had he said this than he (Sahl) fell to the ground, so he was taken to the Messenger of Allâh ﷺ and it was said to him: "He was struck down unconscious." He said:

«مَنْ تَتَّهِمُونَ؟»

*"Whom do you suspect (as being the cause)?"*

They said: "Amir bin Rabi'ah." He ﷺ said:

«عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ»

*"For what reason does one of you kill his brother? If any of you sees something in his brother which he likes, he should supplicate Allâh's Blessings for him."*[1]

Then he called for water and ordered 'Amir to perform ablution by washing his face and his hands up to the elbows and his knees, and under his *Izar*,[2] and he ordered that (water) be poured over him. And in another narration: that the container be inverted over him from behind.

Factual evidence testifies to this, and it is not possible to deny it.

Should it occur, you should use the legislated treatments for it, which are:

1. Recitation: The Prophet ﷺ said:

«لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

[1] Reported by Ibn Majah in the Book of Medicine, in the Chapter on the Evil Eye (3509).

[2] *Izar*: Lower garment.

*"There is no Ruqyah except as a cure for the evil eye or fever."*[1]

Jibril recited a *Ruqyah* over the Prophet ﷺ saying:

«بِاسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ، أَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ»

*"In the Name of Allâh, I utter this Ruqyah for you from everything which is harmful to you, from the evil of every soul, or an envious eye, may Allâh cure you; in the Name of Allâh, I utter this Ruqyah for you."*[2]

2. Taking a Bath: As the Prophet ﷺ ordered 'Amir bin Rabi'ah to do in the aforementioned *Hadith*, then water should be poured over the afflicted person.

As for taking from his excreta, such as his urine or his faeces, there is no basis for this, and likewise, taking something from his *Athar.*[3] The only thing reported is what we have mentioned regarding the washing of his limbs and inside his *Izar* and possibly doing likewise inside his headdress and his skull cap and his clothing, and Allâh knows better.

There is no objection to protecting oneself from the evil eye by taking precautionary measures. This does not nullify *Tawakkul,* because *Tawakkul* means to depend upon Allâh, the Most Glorified, while undertaking the necessary measures which He has permitted or commanded. The Prophet ﷺ used to seek protection for Al-Hasan and Al-Husain, saying:

---

[1] Reported by Al-Bukhari in the Book of Medicine, in the Chapter: Whoever Used Cautery or Cauterized Another (5704) and by Muslim in the Book of Faith, in the Chapter: Evidence that Groups Among the Muslims Will Enter Paradise (216).

[2] The reference for this *Hadith* was mentioned in the answer to question no. 25

[3] *Athar*: Such things as fallen hair, nail clippings etc.

«أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

*"I seek protection for you both by the Perfect Words of Allâh from every devil and every poisonous creature and from every envious evil eye."*[1]

And he would say that this is how Ibrahim used to seek protection for Ishaq and Isma'il, peace be upon them.

**Q. 67. Is a person excused due to ignorance in matters pertaining to *'Aqidah*?**

**A.** The differences of opinion regarding the matter of being excused due to ignorance are similar to other matters of jurisprudence and *Ijtihad* in which there are differences of opinion. There may be a difference in mere expression sometimes. An example is in the case of whether a ruling should be applied to a particular individual. That is, that all are agreed that a certain saying is disbelief, or that a certain action is disbelief, or that abandoning a certain action is disbelief, but is this ruling applied to this particular individual due to the presence of its requirements and the absence of any hindrance to it, or is it not applied, due to the absence of some of the requirements or the presence of some hindrance. This is because ignorance of what makes one a disbeliever is of two types:

1. That it is from a person who follows a religion other than Islam, or he does not follow any religion, and it has not crossed his mind that there is any religion which contradicts what he believes. Such a person is judged according to his outward appearance in the life of this world, but in the Hereafter, his case is for Allâh, the

[1] Reported by Al-Bukhari in the Book of the Stories of the Prophets, in Chapter 10 (3371) and by Ibn Majah in the Book of Medicine, in the Chapter: By What Should Protection be Sought From Fever (3525).

Most High to decide. The most authoritative opinion is that he will be tested in the Hereafter by what Allâh, the Almighty, the All-Powerful wills, and Allâh knows better what they used to do, but we know that he will not enter the Fire except due to a sin, for Allâh, the Most High says:

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

*"and your Lord treats no one with injustice."*[1]

And we only say that he is judged according to his outward appearance in the life of this world – which is that he is a disbeliever – because he does not follow the religion of Islam.

So, it is not possible for him to be judged as a Muslim, and we only said that he will be tested in the Hereafter because authentic narrations have been reported to that effect, and they have been mentioned by Ibn Al-Qayyim in his book: *Tariq Al-Hijratain* where he speaks of the eighth view regarding the children of the polytheists, under the discussion regarding the fourteenth level.

2. That it is from a person whose religion is Islam, but he lives according to this thing which necessitates the allegation of disbelief, it has not crossed his mind that it conflicts with Islam, and no one has brought it to his attention. Such a person is judged according to his outward appearance, which is Islam. But in the Hereafter, his case will be for Allâh, the Almighty, the All-Powerful to decide. This is proven by the Book (of Allâh) and the *Sunnah* and the sayings of the scholars.

Among the proofs from the Book (of Allâh) is the Saying of Allâh, the Most High:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

*"And We never punish until We have sent a Messenger."*[2]

[1] *Al-Kahf* 18:49

[2] *Al-Isra'* 17:15

And His Words:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَـٰلِمُونَ﴾

*"And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrongdoers, disbelievers in the Oneness of Allah, oppressors and tyrants)."*[1]

And His Words:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ﴾

*"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers."*[2]

And His Words:

﴿وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ﴾

*"And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills."*[3]

﴿وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ﴾

*"And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid."*[4]

---

[1] *Al-Qasas* 28:59

[2] *An-Nisa'* 4:165

[3] *Ibrahim* 14:4

[4] *At-Tawbah* 9:115

And His Words:

﴿وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن تَقُولُوٓا۟ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَٰبُ لَكُنَّآ أَهْدَىٰ مِنْهُمْ ۚ فَقَدْ جَآءَكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

*"And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). Lest you (pagan Arabs) should say: 'The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.' Or lest you (pagan Arabs) should say: 'If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).' So, now has come unto you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy."*[1]

There are other Verses which indicate that the proof is not established (against a people) except after knowledge and enlightenment has come to them.

As for the *Sunnah*, it is reported in *Sahih Muslim* (1:134) on the authority of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ-يَعْنِي أُمَّةَ الدَّعْوَةِ- يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ»

*"By Him in Whose Hand is the soul of Muhammad, there is none among this community (those living) whether Jew or Christian who hears of me, then dies as a disbeliever in that with which I have been sent, except that he will be an inhabitant of the Fire."*

[1] *Al-An'am* 6:155-157

As for the sayings of the scholars, (Ibn Qudamah) said in *Al-Mughni*: If he is one of those who does not know what is obligatory, such as the new convert to Islam, or he is one brought up in a non-Muslim household, or in an isolated area far from civilization or from people of knowledge, he is not ruled to be a disbeliever.

Shaikhul-Islam Ibn Taimiyyah said in *Al-Fatawa* (3:229) in the compilation of Ibn Qasim: I am always, and those who sit with me know this of me, one of the most prudent of people in attributing the label of disbeliever, or sinfulness, or disobedience to any particular individual. Unless it is known that the proof from the Qur'ân and *Sunnah* has been established against him, which one who violates it may sometimes be described as a sinner and other times as disobedient (according to the circumstances). And (they know) that I confirm that Allâh, the Most High has forgiven this community (i.e. the Muslims) their mistakes, and this includes mistakes in spoken transmitted matters and in practical matters. The *Salaf* continued to disagree in many of these matters and none of them testified upon another of them that he was a disbeliever, or a sinner or disobedient.

Up to his statment: And I was explaining that what has been transmitted from the *Salaf* and the Imams of their general saying that whoever says such and such a thing is a disbeliever is also correct, but there must be differentiation between generalization and particularization. And the declaration of apostasy is one of the threats. It may be a statement denying something which the Messenger ﷺ said, but the man who said it might be a new convert to Islam, or he might have been brought up in some isolated place, and such a person does not commit disbelief by his denial so that the ruling be established upon him. It might be that the man did not hear these statements, or he might have heard them, but they were not

confirmed to him, or they were contradicted by some other evidence in his possession, which forced him to interpret them in a different way, even though this was a mistake.

Shaikhul-Islam Muhammad bin 'Abdul-Wahhab said in *Ad-Durar As-Sunniyyah* (1:56): I declare an unbeliever anyone who knows the religion of the Messenger ﷺ, and after he has come to know it, he maligns it and forbids the people from following it, and he declares enmity against anyone who acts upon it, this is the one who I declare to be a disbeliever.

On page 66, he says: As for the lying and slander, it is in their claim that we make *Takfir*[1] of the people in general and that we oblige those who are able to declare their religion to migrate to us; all of this is a part of the lies and slanders by which they alienate the people from the religion of Allâh and His Messenger ﷺ. For if we do not make *Takfir* of those who worship the idol in the form of 'Abdul-Qadir and the idol in the form of Ahmad Al-Badawi, and their like due to their ignorance, and the absence of anyone who can warn them against it, so how could we make *Takfir* of one who has not associated partners with Allâh if he does not migrate to us, and has not committed disbelief nor did he fight?

If this is what is necessitated by the evidences of the Book (of Allâh) and the *Sunnah* and the sayings of the scholars, then it is necessitated by the Wisdom of Allâh and His Kindness and Compassion, for He will not punish anyone until there is no excuse for him. The human mind cannot itself know what are the rights of Allâh upon people, for if it were so, the judgement would not be conditional upon the sending of the Messengers.

The fundamental principle regarding one who claims allegiance to Islam is that he continues to be considered a Muslim until it is established that he is otherwise, by necessity of some legal

[1] *Takfir*: To declare someone a disbeliever.

evidence. Then it is not permissible to be quick in making *Takfir* of him, because there are two major dangers in this:

Is the invention of a lie against Allâh, the Most High in the ruling, and against the one upon whom the ruling is made, in the description which he has applied to him.

As for the first part, it is clear, since a ruling of disbelief on one whom Allâh, the Most High has not declared a disbeliever is like one who declares forbidden what Allâh has declared permissible. The ruling of disbelief or belief is for Allâh, Alone, like the ruling of forbiddance or permissibility.

As for the second part, it is because he has described a Muslim by a contrary epithet, saying that he is a disbeliever, while he is in fact innocent of that. So it is fitting that the description of disbelief should rebound upon him, according to the authentic *Hadith* in *Sahih Muslim*, reported on the authority of 'Abdullah bin 'Umar, may Allâh be pleased with them, in which it is stated that the Prophet ﷺ said:

«إِذَا كَفَّرَ الرَّجُلُ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا»

*"If a man declares his brother to be a disbeliever, it will return to one of them."*[1]

In another version:

«إِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ»

*"Either it is as he said, or if not, it will return to him."*[2]

---

[1] Reported by Al-Bukhari in the Book of Good Manners, in the Chapter: Whoever Declared His Brother to be a Disbeliever Without Excuse (6104) and it was narrated by Muslim in the Book of Faith, in the Chapter: Explanation of the Condition of One Who Says to His Muslim Brother: Oh, Disbeliever! (60).

[2] Reported by Muslim in the Book of Faith, in the Chapter: Explanation of the Condition of One Who Says to His Muslim Brother: Oh, Disbeliever! (60).

Muslim has also reported on the authority of Abu Tharr, may Allâh be pleased with him, that the Prophet ﷺ said:

«وَمَنْ دَعَا رَجُلًا بِالْكُفْرِ؟ أَوْ قَالَ: عَدُوَّ اللهِ؟ وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ»

*"Whoever called a man a disbeliever or said that he is an enemy of Allâh when he is not so, it will return to him."*[1]

The Prophet ﷺ said in the *Hadith* of Ibn 'Umar:

«إِنْ كَانَ كَمَا قَالَ»

*"Either it is as he said."*

Meaning in the Judgement of Allâh, the Most High.

Likewise in the *Hadith* of Abu Tharr, he said:

«وَلَيْسَ كَذَلِكَ»

*"When he is not so."*

It also means in the Judgement of Allâh, the Most High.

This is the second great danger, I mean the return of the description of disbelief to him, if his brother is innocent of it, and that is a great danger which he is about to fall into. Because in most cases the one who hastens to declare a Muslim a disbeliever is proud of his action, and scornful of others, and so he has combined pride in his action which might lead to his failure and arrogance which warrants punishment from Allâh, the Most High, in the Fire, as in the *Hadith* reported by Ahmad and Abu Dawud on the authority of Abu Hurairah, may Allâh be pleased with him, who said that the Prophet ﷺ said:

«قَالَ اللهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعَظَمَةُ إِزَارِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ»

[1] Reported by Muslim in the Book of Faith, in the Chapter: Explanation of the Condition of One Who Denies His Father (61).

*"Allâh, the Almighty, the All-Powerful says: Pride is My Rida'*[1] *and Greatnes is My Izar, so whoever contended with Me in either of them, I will cast him into the Fire."*[2]

Therefore, before the ruling of disbelief, it is necessary to look at two things:

1. Evidence from the Book (of Allâh) and the *Sunnah* that this (act) expels a person from the pale of Islam, in order to be sure that one does not accuse of Allâh of untruth.

2. That the ruling is applicable to a certain individual by virtue of the conditions of *Takfir* being fulfilled in his case, and the absence of any hindrance to that.

One of the most important conditions is that he be aware of his sin which necessitates the *Takfir*, according to the Words of Allâh, the Most High:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا﴾

*"And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!"*[3]

So He has made punishment in the Fire conditional upon contradicting and opposing the Messenger ﷺ, after the right path has been clearly shown to him.

But is it a condition that he knows what is entailed by his sin,

[1] *Rida'*: Upper garment.

[2] Reported by Abu Dawud in the Book of Clothing, in the Chapter: What Has Been Said Regarding Pride (4090) and by Ibn Majah in the Book of Asceticism, in the Chapter: Being Free From Pride and Humility (4174).

[3] *An-Nisa'* 4:115

such as disbelief, or some other thing, or is it enough that he knows that he has sinned, even though he may be ignorant of what it entails?

The Answer: It would appear that the latter is correct, i.e. that it is sufficient that he merely knows that it is a sin for the implementation of what is necessitated thereby. Because the Prophet ﷺ declared that it was obligatory for the man who had sexual intercourse with his wife during the daylight hours in the month of Ramadhan to atone for it, because he knew that it was forbidden, even though he was ignorant of the atonement. Also because the married adulterer who knows that extra-marital sex is unlawful is stoned, even though he may be ignorant of what is entailed by his adultery, and possibly, if he had known, he would not have committed adultery.

Also among the hindrances (to his being declared a disbeliever) is that he is compelled to commit the sin which removes one from the pale of Islam, according to the Words of Him, the Most High:

﴿مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ﴾

*"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment."*[1]

And also among the hindrances is that he is not in control of his mind or his intentions, so that he does not know what he is saying, due to intense happiness, sadness, anger, fear or the like, according to the Words of Allâh, the Most High:

[1] *An-Nahl* 16:106

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا﴾

*"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful."*[1]

It is reported in *Sahih Muslim* (4/2104), on the authority of Anas bin Malik, may Allâh be pleased with him, that the Prophet ﷺ said:

«للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا بِهَا قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي، وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ»

*"Allâh is more pleased with the repentance of His slave than one of you would be on finding his lost camel in the desert which was carrying his food and drink. He despairs of finding it, and so he lies down under the shade of a tree. and while he is lying there, it appears standing next to him. He takes it by its halter, and due to the intensity of his happiness he says: 'Oh, Allâh! You are my slave and I am your Lord,' making this mistake due to his intense happiness."*[2]

Also among the hindrances is that he has some doubtful evidence for the act which removes one from the pale of Islam. He believes that he is right (in doing it), because he did not intend to commit a sin or to transgress, so he is included in the Words of Allâh, the Most High:

---

[1] *Al-Ahzab* 33:5

[2] Reported by Muslim in the Book of Repentance, in the Chapter: The Encouragement to Repent and (Allah's) Happiness Over it (2747).

﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ﴾

*"And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend."*[1]

Since this is the result of his striving, he is included in the Words of Allâh, the Most High:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

*"Allah burdens not a person beyond his scope."*[2]

Ibn Qudamah said in *Al-Mughni* (vol. 8:131): And if he declares lawful the killing of those whose lives are inviolable and taking of their property, without it being due to error, and without any justification, then he is so, i.e. he is a disbeliever but if they have some justification for it, like the *Khawarij*, we have said that most scholars of Islamic Jurisprudence do not rule that they are disbelievers, even though they declare permissible the lives and the property of the Muslims and they do it with the intention of getting closer to Allâh, the Most High.

Up to his statment: And it is known from the teachings of the *Khawarij* that they declared many of the Companions and those who came after them to be disbelievers, and declared this spilling of their blood and the taking of their property to be permissible, and their belief that they were getting close to their Lord through their killing. But in spite of this, the scholars of Islamic Jurisprudence do not rule them to be disbelievers due to their having some justification (in their eyes) and similarly, the same thing applies to every unlawful deed declared lawful by *Ta'wil*.

In the *Fatawa* of Shaikhul-Islam Ibn Taimiyyah (13:30) in the compilation of Ibn Qasim: And the innovation of the *Khawarij* is

[1] *Al-Ahzab* 33:5

[2] *Al-Baqarah* 2:286

only due to their misunderstanding of the Qur'ân. They did not intend to contradict it, but they understood from it something which it does not prove: They thought that it is an obligation to make *Takfir* of those who commit sins.

On page 210 of it (i.e. the same volume), he says: The *Khawarij* contradicted the *Sunnah* which the Qur'ân ordered us to follow, and they declared the believers to be disbelievers while it was they whom the Qur'ân commanded us to take as friends and supporters and they began to follow that which is unclear in the Qur'ân and explained it with an explanation other than the correct one, without them knowing its true meaning, and without any of them being well versed in knowledge, and without complying with the *Sunnah,* or consulting the group of Muslim scholars who understand the Qur'ân.

He also said (28:518) in the aforementioned collected work: For the Imams are agreed upon their censure of the *Khawarij* and that they are astray, and they have only disagreed over whether or not *Takfir* should be made of them, being divided into two well known points of view.

But he mentioned in (7:217): There were none among the Companions who made *Takfir* of them neither 'Ali bin Abu Talib nor anyone else. Rather they ruled on them as they ruled on the unjust Muslim transgressors as mentioned in the narrations reported from them which are recorded elsewhere.

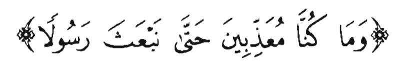
In (28:518): This is what has been recorded from the Imams, such as Ahmad and others.

And in (3:282), he said: And the *Khawarij*[1] deviants, against whom the Prophet ﷺ commanded us to make war, were fought against by the Commander of the Faithful, 'Ali bin Abu Talib,

[1] *Khawarij*: An early rebellious sect, who declared that those who commit major sins become disbelievers, thus making the spilling of their blood and the taking of their property permissible.

one of the righteous caliphs. The Imams of the religion among the Companions and the *Tabi'un*, and those who came after them agreed to making war against them, but 'Ali bin Abu Talib did not declare them to be disbelievers, nor did Sa'd bin Abu Waqqas nor anyone else among the Companions; rather they considered them as Muslims, in spite of waging war against them and 'Ali did not make war against them until they shed inviolable blood and raided the property of the Muslims. He fought them in order to repel their tyranny and their outrages, not because they were disbelievers. For this reason, their women were not taken captives and their property was not taken as war booty. And if those people whose being astray was confirmed by evidence and consensus were not disbelievers, in spite of the Command of Allâh and His Messenger ﷺ to make war on them, then what of the different groups to whom the truth is unclear in matters in which those more knowledgeable than they have made mistakes?! Therefore, it is not permissible for any one of these groups to make *Takfir* of the others, nor is the spilling of their blood or the taking of their property permissible, even though there may be confirmed innovations among them. So how is it possible, when the group who declares them to be disbelievers is also guilty of innovation? The innovation of those people might even be worse; and in most cases, they are all ignorant of the rights of the matters in which they differ; until he said: And if a Muslim is fighting or making *Takfir* based upon *Ta'wil*, he does not commit disbelief thereby.

Up to his statement on page 288: And the scholars are divided into three opinions in the *Mathhab* of Imam Ahmad and others regarding the Command of Allâh and that of His Messenger: Is its ruling confirmed regarding the slaves before it is communicated to them? And the correct opinion is what is proven by the Qur'ân in the Words of Allâh, the Most High:



*"And We never punish until We have sent a Messenger (to give warning)."*[1]

And His Words:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ﴾

*"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers."*[2]

And in the *Two Sahihs*, it is reported from the Prophet ﷺ that he said:

«مَا أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللهِ، مِنْ أَجلِ ذَلِكَ أَرْسَلَ الرُّسُلَ مُبَشِّرِينَ مُنْذِرِينَ»

*"There is none who is more fond of accepting an excuse than Allâh, on account of which He has sent Messengers, bearers of glad tidings and warners."*

In short, the ignorant person is excused for the words and deeds he commits that constitute disbelief, just as he is excused for the words and deeds he commits that constitute sin and this is according to the evidences of the Book (of Allâh) and the *Sunnah* and consensus and the sayings of the scholars.

## Q. 68. What is the ruling on one who judges by other than what Allâh has revealed?

**A.** I say and through Allâh, the Most High is attained success, and I ask Him for guidance and to show me the truth: Verily, judging according to what Allâh, the Most High has revealed is a part of *Tawhid Ar-Rububiyyah*. This is because it is implementing the Judgement of Allâh which is necessitated by His Lordship, His complete Dominion and His Disposal (of the

[1] *Al-Isra'* 17:15
[2] *An-Nisa'* 4:165

affairs of everything), which is why Allâh, the Most High has called as lords of those who obey them, to those who are obeyed in other than what Allâh has revealed; Allâh, the Most High says:

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

*"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injil (Gospel)] to worship none but One Ilah (God — Allah), La ilaha illa Huwa (none has the right to be worshipped but He) Glorified is He (far above is He) from having the partners they associate (with Him)."*[1]

So Allâh, the Most High has called as lords to those who are obeyed, because they have been made into legislators besides Allâh, the Most High and He called as slaves to those who obey them, because they submitted to them and obeyed them in opposing the Judgement of Allâh, the Most Glorified, the Most High.

'Adi bin Hatim said to the Messenger of Allâh ﷺ: "They do not worship them." The Prophet ﷺ said:

«بَلْ إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ، وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

*"But they forbade for them that which is lawful and permitted for them that which is unlawful and they obeyed them – that is their worship of them."*[2]

---

[1] *At-Tawbah* 9:31

[2] Reported by At-Tirmithi in the Book of *Tafsir* of the Qur'an, from *Surah*

If you understand this, then know that whoever judged by other than what Allâh has revealed, and seeks judgement from other than Allâh and His Messenger ﷺ, a Verse has been revealed which nullifies his faith, and (other) Verses speak of his disbelief, his wrongdoing and his sinfulness.

1. As for the first category:

It is in such Words of Allâh, the Most High as:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِۦ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

*"Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad ﷺ),' you (Muhammad ﷺ)*

---

*At-Tawbah*, Chapter 10 (3095) and it was declared to be *Hasan* by Shaikhul-Islam Ibn Taimiyyah in the *Kitabul-Iman*, page 67.

*see the hypocrites turn away from you (Muhammad ﷺ) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, 'We meant no more than goodwill and conciliation!' They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their inner selves. We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad ﷺ) and begged Allah's forgiveness, and the Messenger (ﷺ) had begged forgiveness for them, indeed, they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful. But no, by your Lord, they can have no faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."*[1]

So Allâh, the Most High described those who claim to be believers while they are hypocrites, possessing certain characteristics:

i) That they desire to seek judgement (in their disputes) from *At-Taghut* (false deities), and that refers everyone who opposes the Judgement of Allâh, the Most High and that of His Messenger ﷺ. Because anything which opposes the Judgement of Allâh and that of His Messenger ﷺ is *Tughyan*[2] and transgression against the Judgement of Him to Whom Judgement belongs and to Whom all matters return (for final judgement) and that is Allâh; He, the Most High says:

﴿أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ﴾

*"Surely, His is the creation and commandment. Blessed is Allah,*

[1] *An-Nisa'* 4:60-65

[2] *Tughyan*: Wrongdoing, injustice, oppression, tyranny.

*the Lord of the 'Alamin (mankind, jinn and all that exists)!"*[1]

ii) That when they are called to what Allâh has revealed and to the Messenger ﷺ, they turn away and shun it.

iii) That when they are afflicted by calamity due to what their hands have sent forth, such as when they are found out in their actions, they come swearing that they only intended goodwill and conciliation by what they did. Such as the situation of one today who rejects the Laws of Islam and judges according to laws which contradict them, claiming that this is the right thing which is suitable for today's circumstances.

Then Allâh, the Most Glorified warns those who claim to be believers, who possess these characteristics that He, the Most Glorified knows what is in their hearts, and the thoughts they harbor which contradict what they say. He commanded His Prophet ﷺ to warn them, and to speak to them with an effective word, to reach their inner selves. Then He made clear that the wisdom behind sending the Messenger was that he be obeyed and followed, and no other person among mankind, however strong his ideas are, and however great is his intelligence.

Then Allâh, the Most High swears by His Lordship of the Messenger of Allâh ﷺ, which is the most specific type of Lordship, and which includes an indication of the truth of his Prophethood. He swears by it, an oath of confirmation, that belief without three things is worthless:

a) The first is that they seek judgement in every dispute from the Messenger of Allâh ﷺ.

b) The second is that their hearts are open to his judgement, and they find no objection or annoyance within themselves to it.

---

[1] *Al-A'raf* 7:54

c) The third is that they submit completely by accepting his judgement and implementing it without hesitation or deviation.

2. As for the second category:

It is such as in the Words of Allâh, the Most High:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ﴾

*"And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers — of a lesser degree as they do not act on Allah's Laws)."*[1]

And His Words:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ﴾

*"And whosoever does not judge by that which Allah has revealed, such are the Zalimun (polytheists and wrongdoers — of a lesser degree)."*[2]

And His Words:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْفَـٰسِقُونَ﴾

*"And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious, transgressors, i.e. disobedient – of a lesser degree)."*[3]

Are these three characteristics applied to one person? Meaning that everyone who judges by other than what Allâh has revealed is a disbeliever, a wrongdoer and a transgressor? Because Allâh, the Most High has described the disbelievers as wrongdoers and transgressors; He, the Most High says:

﴿وَٱلْكَـٰفِرُونَ هُمُ ٱلظَّـٰلِمُونَ﴾

*"And it is the disbelievers who are the Zalimun (wrongdoers)."*[4]

---

[1] *Al-Ma'idah* 5:44

[2] *Al-Ma'idah* 5:45

[3] *Al-Ma'idah* 5:47

[4] *Al-Baqarah* 2:254

And He, the Most High says:

﴿إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ﴾

*"Certainly they disbelieved in Allah and His Messenger (ﷺ), and died while they were Fasiqun (rebellious, transgressors—disobedient to Allah and His Messenger ﷺ)."*[1]

So, every disbeliever is a wrongdoer and a transgressor. Or are these characteristics applied to a number of types of persons, each of them according to the intention he had in not judging in accordance with what Allâh has revealed? This is the nearest to the truth in my opinion, and Allâh knows better.

So, we say: Whoever did not judge according to what Allâh has revealed, belittling it and scorning it, or believing that something else is better and more beneficial for mankind than it, he is a disbeliever, whose disbelief places him outside the pale of Islam.

Among them are those who make laws for the people that contradict the Islamic Laws, in order to make a system which the people can follow. They do not make these laws except in the belief that they are better, and more beneficial for mankind. It is common sense and only natural that a person does not turn from one system to another system which is opposed to it, unless he thinks that the system he turned to is better than the one he turned away from, and that the latter is less perfect than the former.

Whoever does not judge in accordance with what Allâh, the Most High has revealed, but without belittling the Judgement of Allâh, and without scorning it, and without believing that something else is better and more beneficial for mankind, but he only judges by other than it in order to control his subjects or to avenge himself against someone or the like, he is a

[1] *At-Tawbah* 9:84

wrongdoer and he is not a disbeliever. And the level of his wrongdoing differs according to his judgement and the means of judgement.

Whoever does not judge in accordance with what Allâh, the Most High has revealed, but without belittling the Judgement of Allâh and without scorning it and without believing that something else is better and more beneficial for mankind, but he only judges by other than it in order to please the one in whose favor he judges, or due to having been bribed or some other material consideration, he is a transgressor and he is not a disbeliever. The level of his transgression differs according to his judgement and the means of judgement.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said, regarding those who took their priests and their rabbis as lords besides Allâh, that they are of two types:

1. That they know they have changed the religion of Allâh, and they obey them in that, and they believe that their having made lawful what Allâh made unlawful and their having made unlawful what Allâh made lawful is obedience to their leaders, although they know that they have contradicted the religion of the Messengers this is disbelief and Allâh and His Messenger have described it as *Shirk*.

2. They believe that it is declaring lawful what Allâh has made unlawful, and declaring unlawful what Allâh has made lawful (thus it was transmitted from him) but they obeyed them by committing acts of disobedience to Allâh, just as a Muslim commits sins while believing that they are sins. So those people are judged in the same way as those who commit sins.

**Q. 69. What is the ruling on slaughtering an animal in order to get closer to other than Allâh? And is it permissible to eat from this slaughtered animal?**

**A.** Slaughtering for other than Allâh is major *Shirk*, because

slaughter is an act of worship as Allâh commanded it in His Words:

﴿فَصَلِّ لِرَبِّكَ وَٱنْحَرْ﴾

*"Therefore turn in prayer to your Lord and sacrifice (to Him only)."*[1]

And the Words of Him, the Most Glorified:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ﴾

*"Say (O Muhammad ﷺ): 'Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamın (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims."*[2]

So, whoever slaughtered for other than Allâh is a polytheist whose *Shirk* removes him from the pale of Islam – may Allâh protect us from that. It is the same whether he slaughtered it for one of the angels, one of the Messengers, one of the Prophets, one the caliphs, one of the *Awliya'*, one of the scholars – all of this is associating partners with Allâh, the Almighty, the All-Powerful and it removes one from the pale of Islam.

So, it is incumbent upon a person to fear Allâh within himself and not to let himself fall into this *Shirk*, about which Allâh says:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

*"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his*

[1] *Al-Kawthar* 108:2

[2] *Al-An'am* 6:162-163

*abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers.*"[1]

As for eating the meat of these slaughtered animals, it is forbidden, because it has been dedicated to other than Allâh, and everything dedicated to other than Allâh, or slaughtered on altars, is forbidden. Allâh, the Most High has mentioned in *Surat Al-Ma'idah*, Allâh, the Most High said:

﴿حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ﴾

"*Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars).*"[2]

So, these animals which were slaughtered for other than Allâh are included among the category of forbidden things, and it is not lawful to eat them.

**Q. 70. What is the ruling on one who makes a joke using words which contain mockery of Allâh, or the Messenger ﷺ or the religion?**

**A.** This act, i.e. mocking Allâh, or His Messenger ﷺ, or His Book, or His religion even if was only done as a joke, and even if

[1] *Al-Ma'idah* 5:72

[2] *Al-Ma'idah* 5:3

it was only done to make people laugh, is an act of disbelief and hypocrisy. This is the same thing which occurred during the time of the Prophet ﷺ regarding those who said: "We have not seen any people greedier, more untruthful, or more cowardly in battle than these (Qur'ânic) reciters of ours." That is, the Messenger of Allâh ﷺ and his Companions, the reciters, and so it was revealed regarding them:

﴿وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ﴾

*"If you ask them (about this), they declare: 'We were only talking idly and joking.'"*[1]

They had come to the Prophet ﷺ and said: "We were only talking the talk of the riders who wish to break the monotony of the journey." But the Messenger of Allâh ﷺ said to them what Allâh had commanded him to say:

﴿أَبِاللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ﴾

*"Was it at Allah (عز وجل), and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking? Make no excuse; you disbelieved after you had believed."*[2]

So the subjects of *Rububiyyah*, the Message, Revelation, and Religion, are revered subjects. It is not permissible for anyone to take these subjects in vain, whether by mocking, making people laugh, or ridicule. Because if a person does so, he is a disbeliever, because it proves that he despises Allâh, the Almighty, the All-Powerful, His Messengers, His Books and His Law. Anyone who does that must turn in repentance to Allâh, ask His forgiveness, reform his actions, and place in his heart fear of Allâh, the Almighty, the All-Powerful and

[1] *At-Tawbah* 9:65

[2] *At-Tawbah* 9:65-66

glorification, reverence and love for Him. And Allâh is the Granter of success.

**Q. 71. What is the ruling on supplicating the occupants of the graves?**

**A.** Supplication is divided into two categories:

1. The supplication of worship, such as prayer, fasting and other acts of worship. So if a person prays or fasts, he has supplicated to his Lord silently to forgive him, to protect him from His punishment, and to give him from His Favor. The evidence of this is in Allâh, the Most High's Words:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

*"And your Lord said: Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything], I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"*[1]

So He has declared supplication to be an act of worship and whoever dedicated any act of worship to other than Allâh, then he has committed an act of disbelief which removes him from the pale of Islam. If a person bows or prostrates to anything in order to glorify it as Allâh is glorified in this bowing or prostration, he is a polytheist who is outside the pale of Islam. This is why the Prophet ﷺ forbade bowing when meeting someone, in order to prevent the means that lead to *Shirk*, so when he was asked about a man meeting another man, should he bow to him or not? He said: No. Bowing when greeting, as some ignorant people may do to you, is a mistake, and it is incumbent upon you to point it out to him, and to prohibit him from doing it.

[1] *Ghafir* 40:60

2. Supplicating in order to request something. This is not all *Shirk*; it requires clarification:

***Firstly:*** If the object of the supplication is alive and able to do what he is asked, then that is not *Shirk*, such as your saying: 'Give me water to drink,' to someone who is able to do it. The Prophet ﷺ said:

«مَنْ دَعَاكُمْ فَأَجِيبُوهُ»

*"Whoever invited you (to a banquet), accept his invitation."*[1]

Allâh, the Most High says:

﴿وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُوْلُوا ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ﴾

*"And when the relatives and the orphans and Al-Masakin (the poor) are present at the time of division, give them out of the property."*[2]

So, if the poor person extended his hand and said: 'Sustain me,' that is give me, then that is permissible, as He, the Most High says:

﴿فَٱرْزُقُوهُم مِّنْهُ﴾

*"give them out of the property."*

Sadly, in some Muslim countries, there are those who believe that so-and-so, the occupant of a grave, whose body remains or whose body has been eaten by the earth, can benefit him or prevent harm from him, or grant children to one who is childless. This, may Allâh protect us from that, is major *Shirk* which removes a person from the pale of Islam. Confirming this is worse than confirming the drinking of alcohol, adultery and

---

[1] The meaning of it was reported by Al-Bukhari in the Book of Wedlock, in the Chapter: Accepting the Invitation to a Banquet and Other Invitations (5173) and by Muslim in the Book of Wedlock, in the Chapter: The Order to Answer the Invitation (1429).

[2] *An-Nisa'* 4:8

homosexuality, because it is confirming disbelief, and not just confirming a sin, so we ask Allâh to improve the condition of the Muslims.

**Q. 72. A man seeks aid from someone other than Allâh and claims that he is Allâh's *Wali*; what are the signs of *Wilayah*?** [1]

**A.** The signs of *Wilayah* have been made clear by Allâh, the Almighty, the All-Powerful in His Words:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ﴾

*"No doubt! Verily, the Awliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah — Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)."*[2]

So, these are the signs of *Wilayah*: Faith and belief in Allâh, fear of Allâh, the Almighty, the All-Powerful. So, whoever is a pious believer, He is a friend of Allâh.

But someone who associates partners with Allâh is not a friend of Allâh. Rather he is an enemy of Allâh, as He, the Most High says:

﴿مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ﴾

*"Whoever is an enemy to Allah, His Angels, His Messengers, Jibrail (Gabriel) and Mikail (Michael), then verily, Allah is an*

[1] *Wilayah*: Being a *Wali* (Friend) of Allah.

[2] *Yunus* 10:62-63

*enemy to the disbelievers."*[1]

Therefore, any person who supplicates to other than Allâh, or seeks aid from other than Allâh in matters in which none but Allâh, the Almighty, the All-Powerful is able to do, is a polytheist and a disbeliever and not Allâh's *Wali*, even though he may claim that. Indeed, his claim that he is a *Wali* without *Tawhid*, faith or *Taqwa*[2] is an untruthful claim that negates *Wilayah*.

My advice to my Muslim brothers in these matters is not to be deceived by these people. Rather, refer to the Book of Allâh with regard to this topic, and to the authentic *Sunnah* of the Prophet ﷺ, so that their hope, their trust and their reliance be upon Allâh Alone, that they believe in that within themselves with firmness and repose, and they preserve their wealth from being taken from them by these charlatans.

Likewise, by adhering to what is proven by the Book (of Allâh) and the *Sunnah* in matters such as these, these people may avoid self-deception – these people, who sometimes call themselves *Asyad*[3] and sometimes *Awliya'*.

If you were to think about or ponder over what they practice, you would find that they are far from *Wilayah* and *Siyadah*.[4] You find that the true *Wali* is the last of the people to call to himself and place a halo of glorification, reverence and the like around himself. You find that he is a believer, pious, unassuming, and he does not make himself known, nor does he love fame, nor does he like people to turn their attention to him, nor to place their hopes or fears in him. So, simply by

[1] *Al-Baqarah* 2:98

[2] *Taqwa*: Fear of Allah.

[3] *Asyad*: (sing. *Sayyid*) A title of honor, meaning master, used by those who claim *Wilayah*.

[4] *Siyadah*: Being a *Sayyid*.

wanting people to venerate him, to hold him in esteem, to revere him, to want to be the one they refer to, and upon whom they depend, such a person in truth negates *Taqwa* and he negates *Wilayah*.

This is why, in the case of one who seeks knowledge to dispute with the ignorant, to compete with the scholars, to attract the attention of people to himself, the Prophet ﷺ warned that he will face such and such a punishment. The evidence for this is in his words:

«أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ»

*"or to attract the attention of the people to himself."*[1]

So, these people who claim to be *Awliya'* and try to attract the people's attention, are the furthest people from *Wilayah*.

Therefore, my advice to my Muslim brothers is not to be deceived by these people and their like, and to return to the Book of Allâh and the *Sunnah* of His Messenger ﷺ, and to place their hopes and desires in Allâh, Alone.

## Q. 73. What is *Sihr* and what is the ruling on learning it?

**A.** Scholars have said that linguistically speaking, the word *Sihr* means everything which is light,[2] or whose cause is hidden, having a hidden effect which cannot be seen by the people. By this meaning, it includes astrology and fortune-telling; indeed it includes the effect of eloquence and fluency, as the Prophet ﷺ said:

«إِنَّ مِنَ الْبَيَانِ لَسِحْرًا»

[1] Reported by At-Tirmithi in the Book of Knowledge, in the Chapter: What Has Been Said Regarding One Who Seeks the Life of This World Through His Knowledge (2654).

[2] This is why the light meal taken before dawn by the fasting person is known as *Sahur* (derived from the word *Sihr*).

*"Verily, in eloquence there is Sihr."*[1]

So, everything which has an effect in some hidden way is a part of *Sihr*.

As for its meaning in the terminology of the Islamic Law, some have described it as: Spells, spoken incantations, and knots that affect hearts, minds and bodies, removing a person's rationality, making people love or hate, thus causing enmity between husband and wife, and causing illness and mental confusion.

Learning *Sihr* is forbidden, indeed, it is disbelief if the means of attaining it is by associating the devils as partners with Allâh; He, the Most High says:

﴿وَٱتَّبَعُواْ مَا تَتۡلُواْ ٱلشَّيَٰطِينُ عَلَىٰ مُلۡكِ سُلَيۡمَٰنَۖ وَمَا كَفَرَ سُلَيۡمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَۚ وَمَا يُعَلِّمَانِ مِنۡ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحۡنُ فِتۡنَةٞ فَلَا تَكۡفُرۡۖ فَيَتَعَلَّمُونَ مِنۡهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيۡنَ ٱلۡمَرۡءِ وَزَوۡجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنۡ أَحَدٍ إِلَّا بِإِذۡنِ ٱللَّهِۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمۡ وَلَا يَنفَعُهُمۡۚ وَلَقَدۡ عَلِمُواْ لَمَنِ ٱشۡتَرَىٰهُ مَا لَهُۥ فِي ٱلۡأٓخِرَةِ مِنۡ خَلَٰقٖۚ﴾

*"They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits*

---

[1] Reported by Al-Bukhari in the Book of Wedlock, in the Chapter: The Proposal (5146).

*them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter."*[1]

So, learning this type of *Sihr* and it is that whose means is associating the devils as partners with Allâh is disbelief, and employing its use is also disbelief, wrongdoing and an act of enmity towards mankind. This is why the sorcerer is killed, either because of his rejection of Islam, or as a punishment. If his *Sihr* is in a form by which he commits disbelief, then he is killed for his rejection of Islam, but if his *Sihr* does not reach this degree of disbelief, then he is killed as a punishment for his evil and the harm which he has done to the Muslims.

## Q. 74. What is the ruling on reconciling a husband and wife through *Sihr*?

**A.** This is unlawful and prohibited. This is known as *Al-'Atf*, while causing division between them is known as *As-Sarf*. Allâh, the Most High says:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُم بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ﴾

*"but neither of these two (angels) taught anyone (such things) till they had said, 'We are for trial, so disbelieve not (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter."*[2]

---

[1] *Al-Baqarah* 2:102
[2] *Al-Baqarah* 2:102

## Q. 75. What is *Al-Kahanah*? And what is the ruling on going to a *Kahin*?

**A.** *Al-Kahanah* is derived from *At-Takahhun*, which means to fabricate lies, or to search for the truth in ways which are without any basis. During the *Jahiliyyah*, it was the work of people who used to be contacted by the devils who would eavesdrop on what was said in the heavens and inform the people of it. Then the people would take the words that were conveyed to them by those devils, and add things to it, then they would tell the people. So if anything they had said occurred, the people would be deceived by them and refer to them for judgements in matters between them, and they would seek knowledge of what the future held from them, which is why we say that a *Kahin* (seer) is one who informs about the unseen knowledge of the future.

As for those who go to a *Kahin*, they are divided into three categories:

1. That he goes to the *Kahin* and he asks him, but he does not believe him. This is unlawful, and the punishment for one who does so is that his prayer is not accepted for forty days, as confirmed by a *Hadith* in *Sahih Muslim* in which the Prophet ﷺ said:

«مَنْ أَتَى عَرَّافاً فَسَأَلَهُ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ يَوْماً أَوْ أَرْبَعِينَ لَيْلَةً»

*"Whoever went to a seer and asked him something, his prayer will not be accepted for forty days, or forty nights."*[1]

2. That he goes to the *Kahin* to ask him about something, and he believes what he tells him. This is an act of disbelief in Allâh, the Almighty, the All-Powerful, because he has believed in his claim to know the unseen, and believing a human being who claims to

[1] Reported by Muslim in the Book of Salutations, in the Chapter on the Unlawfulness of *Al-Kahanah* and Visiting the *Kahin* (2230).

have knowledge of the unseen is a rejection of Allâh's, Words:

﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾

*"Say: None in the heavens and the earth knows the Ghaib (unseen) except Allah."*[1]

This is why it has been reported in an authentic *Hadith*:

«مَنْ أَتَى كَاهِناً فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا نُزِّلَ عَلَى مُحَمَّدٍ ﷺ»

*"Whoever went to a Kahin and believed in what he said, has disbelieved in what was revealed to Muhammad ﷺ."*[2]

3. That he goes to the *Kahin* and asks him something in order to expose the *Kahin* to the people, so they know that he is misleading the people with his fortune-telling. There is no objection to this; and the evidence for that is that when Ibn Sayyad came to the Prophet ﷺ, the Prophet ﷺ said to him:

«إِنِّي قَدْ خَبَأْتُ لَكَ خَبِيئًا»

*"I have kept something (in my mind) for you, (can you tell me that?)."*

Ibn Sayyad said, "It is *Ad-Dukh* (the smoke)." [3]

The Prophet ﷺ said:

[1] An-Naml 27:65

[2] Reported by At-Tirmithi in the Chapters on Purification, in the Chapter: What Has Been Said Regarding the Hatefulness of Approaching the Menstruating Woman (135) and by Ibn Majah in the Book of *Purification*, in the Chapter: The Prohibition of Approaching the Menstruating Woman (639) and authenticated by Al-Albani, may Allah have mercy on him, in *Irwa'ul-Ghalil* (6817).

[3] When the Prophet ﷺ said to Ibn Sayyad: "I have kept something (in my mind) for you," he meant *Surat Ad-Dukhan*. Ibn Sayyad answered imperfectly, saying only part of the word: *Ad-Dukh*. In this way, the Prophet ﷺ proved that Ibn Sayyad was just a soothsayer to whom the devils conveyed nonsensical fragments of information.

«اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ»

*"May you be in ignominy. You cannot exceed your limits."*[1]

So, these are the three possible circumstances of a person who visits a *Kahin*:

1. That he comes and asks him without believing him, and without intending to make his case clear and this is forbidden. The punishment of the one who does it is that his prayer is not accepted for forty nights.

2. That he asks him and he believes him and this is disbelief in Allâh, the Almighty, the All-Powerful, and it is incumbent upon a person who does so to repent and return to Allâh, the Almighty, the All-Powerful. If he does not, he dies as a disbeliever.

3. That he goes to him and asks him in order to test him and to make his case clear to the people and there is no objection to this.

**Q. 76. What is the ruling on worship if it is combined with *Riya'*?[2]**

**A.** The ruling on worship which is combined with *Riya'* is that it is said: The combination of *Riya'* (with worship) is in three forms:

1. That the primary motive behind the worship is to be seen by the people, such as one who prays to be seen by the people, in order to be praised by them for his prayers and this invalidates the act of worship.

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: If a Young Boy Embraces Islam and Then Dies, Should He be Prayed Over (1354) and by Muslim in the Book of Trials, in the Chapter: Mention of Ibn Sayyad (2924).

[2] *Riya'*: To perform a righteous deed with the intention of being seen and praised by the people.

2. That he combines (another motive) for the worship during the act of worship. Meaning that his intention at the beginning of the act of worship is to make it purely and sincerely for Allâh, then *Riya'* occurs during the act of worship – and this act of worship must fall within one of two cases:

**The First Case:** That the start of the act of worship is not connected to the end of it, so that the start of it is correct at any rate, while the end of it is invalid. An example of this is a man who has a hundred riyals which he wishes to give as charity, so he gives fifty riyals of it in charity sincerely for Allâh, then he is afflicted by *Riya'* when giving the remaining fifty, so the first fifty is a correct and accepted charity, while the remaining fifty is an invalid charity, due to the mixing of *Riya'* therein with *Ikhlas*.

**The Second Case:** That the beginning of the act of worship is connected to the end of it; in that case, the person must fall within one of two categories:

1. That he resists the *Riya'* and he is not at ease with it; rather he opposes it and he hates it. In that case, there is no effect from it, according to the words of the Prophet ﷺ:

«إِنَّ اللهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ»

*"Allâh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered."*[1]

2. That he is at ease with this *Riya'* and he does not resist it; in that case, the whole of his act of worship is invalid, because the beginning of it is connected to the end of it. An example of that

[1] Reported by Al-Bukhari in the Book of Divorce, the Chapter: Divorce in the Case of *Ighlaq* (When the Mind is Closed), the One Who is Forced Against His Will and the Drunkard and by Muslim in the Book of Faith, in the Chapter: Allah Has Forgiven the Unspoken Thoughts (127)

would be that he begins his prayer with the intention of it being purely and sincerely for Allâh, then he is afflicted by *Riya'* in the second *Rak'ah*, so all of his prayer is invalidated, since the first part of it was connected to the end of it.

**The Third case:** That the *Riya'* occurs after the end of the act of worship, in which case, it does not affect it, nor does it invalidate it, because it was completed correctly, so it is not impaired by the occurrence of *Riya'* after that.

And it is not *Riya'* for a person to be happy due to the people knowing of his worship, because that only occurs after the completion of the act of worship. Nor is it *Riya'* for a person to be happy that he has performed an act of obedience, because that is a proof of his faith; the Prophet ﷺ said:

«مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكَ مُؤْمِنٌ»

*"Whoever was happy at his good deeds and saddened by his sins, he is a believer."*[1]

The Prophet ﷺ was questioned about this, and he said:

«تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ»

*"It is glad tidings for a believer (in this world)."*[2]

## Q. 77. What is the ruling on swearing by the Qur'ân?

**A.** This question requires an extensive reply; this is because swearing by something is evidence of the swearer's glorification of the thing he swears by. This is why it is not permissible for anyone to swear by anything except Allâh by one of His Names or one of His Attributes – such as his saying: 'By Allâh, I will

[1] Reported by At-Tirmithi in the Book of Trials, in the Chapter: What Has Been Said Regarding the Adhering to the *Jama'ah* (2195).

[2] Reported by Muslim in the Book of Piety and Maintaining Ties, the Chapter: When One is Praised for Righteousness (2034).

certainly do it,' or: 'By the Lord of the *Ka'bah*, I will certainly do it,' or: 'By the Might of Allâh, I will certainly do it,' and other such Attributes of Allâh, the Most High.

The Qur'ân contains Allâh's Speech, and Allâh's Speech is from His Attributes, and it – I mean Allâh's Speech – is an essential Attribute of Action. This is because it is understood with regard to its origin, and because Allâh was, and is described by it, because His Speech is Perfect. Therefore, from this point of view, it is one of His essential Attributes, since He did speak and He still speaks and does as He wills. With regard to His individual Utterances, it is one of the Attributes of Action, because He speaks whenever He wills. Allâh, the Most High says:

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ﴾

*"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' — and it is!"*[1]

So, He has linked His Speech with His Intention, and that is an evidence that Allâh's Speech is linked to His Intention and His Will – the Most Glorified and the Most High is He. The evidences for this support each other and are numerous. The individual Utterances of the Speech of Allâh occur according to what is necessitated by His Wisdom. From this we know the invalidity of those who say that the Speech of Allâh is eternal and that it is not possible for it to be a consequence of His Will, and that it means that it is self-existent and that it is not something which is heard by anyone to whom Allâh, the Almighty, the All-Powerful speaks – so this saying is false. And the truth of it is that the one who says it, has declared the Speech of Allâh, which is heard, to be a created thing.

Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, has written a book known by the name: *At-Tis'eeniyyah* in which he makes clear the invalidity of this saying from ninety aspects.

[1] *Ya-Sin* 36:82

So, since the Qur'ân contains the Speech of Allâh – and the Speech of Allâh is from among the Attributes of Him, the Most High – then it is permissible to swear by it, by saying: 'By the Qur'ân,' and he intends by that the Speech of Allâh, the Almighty, the All-Powerful, which it contains. The Hanbali scholars of Islamic Jurisprudence have written about this, may Allâh have mercy on them.

But having said that, it is better for a person to swear by something which does not confuse those who hear it, instead swearing by Allâh, the Almighty, the All-Powerful's Name, by saying: 'By Allâh,' or: 'By the Lord of the *Ka'bah,'* or: 'By Him in Whose Hand is my soul,' or something similar which is not disapproved of by the generality of people, and does not cause confusion to them. Because speaking to the people in a manner which they know and which leaves their hearts at rest is better and more fitting. Since swearing is only allowed by Allâh and His Names and Attributes, then it is not permissible to swear by other than Allâh neither by the Prophet ﷺ, nor by Jibrail, peace be upon him, nor by the *Ka'bah*, nor by any other created thing for the Prophet ﷺ said:

«مَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ»

*"Whoever swore, let him swear by Allâh, or else remain silent."*[1]

The Prophet ﷺ also said:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

*"Whoever swore by other than Allâh has committed disbelief or Shirk."*[2]

---

[1] Reported by Al-Bukhari in the Book of Testimonies, in the Chapter: How to Swear (2679) and by Muslim in the Book of Oaths, in the Chapter: The Forbiddance of Swearing by Other Than Allah (1646).

[2] Reported by At-Tirmithi in the Chapter: What Has Been said Regarding the Hatefulness of Swearing by Other Than Allah (1535).

So, if a person heard someone swearing by the Prophet, or the life of the Prophet, or by the life of someone else, then he should prohibit him from doing it and make clear to him that this is unlawful and forbidden.

But his prohibition and explanation should be done in a wise manner, doing so with kindness and gentleness, and concern for the person to whom he wishes to give advice, and whom he wishes to stop performing this unlawful deed. Because some people are taken by jealousy when ordered or forbidden to do something, and they become angry, their faces become red and their veins swell, and they might even feel at this time that he is forbidding them in order to take revenge for himself against them, this reason is suggested to them by Satan. But if a person talks to the people as an equal and calls them to Allâh with wisdom, gentleness, and kindness, this would be more likely to be accepted; and it has been confirmed from the Prophet ﷺ that he said:

«إِنَّ اللهَ يُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ»

*"Allâh gives a reward for kindliness which He does not give for harshness."*[1]

The story of what happened when a Bedouin came to the *Masjid* and urinated in a corner of it is known to most people: The people rebuked him and shouted at him, but the Prophet ﷺ prohibited them from doing so; then when he had finished urinating, the Prophet ﷺ called him and said:

«إِنَّ هَذِهِ الْمَسَاجِدَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنَ الْأَذَى أَوِ الْقَذَرِ، وَإِنَّمَا هِيَ لِلتَّكْبِيرِ وَالتَّسْبِيحِ وَقِرَاءَةِ الْقُرْآنِ»

*"It is not fitting that anything harmful or dirty should be brought*

[1] Reported by Muslim in the Book of Piety and Maintaining Ties, in the Chapter on Kindness (2593).

*into these Masjids, they are only for the remembrance and glorification of Allâh and for reciting the Qur'ân."*[1]

Then he ordered his Companions, may Allâh be pleased with them, to pour a bucket of water over the urine, and in this way the pollution was removed and the location was purified, and the aim was achieved with regard to the advising the ignorant Bedouin.

Likewise, it is incumbent upon us when calling the creatures of Allâh to His religion, to be callers to Allâh, the Most Glorified, the Most High and follow the path which is most likely to convey the truth to the hearts of mankind and to reform them. And Allâh is the Granter of success.

**Q. 78. What is the ruling on swearing by the Prophet ﷺ, the *Ka'bah*, nobility, a covenant and the saying of a person: 'Upon my word'?**

A. Swearing by the Prophet ﷺ is not permissible; indeed, it is a form of *Shirk*, and likewise, swearing by the *Ka'bah* is not permissible; in fact it is also a form of *Shirk*. This is because the Prophet ﷺ and the *Ka'bah* are both created, and swearing by any created thing is a form of *Shirk*.

Likewise, swearing by nobility is not permissible, nor is swearing by a covenant, according to the words of the Prophet ﷺ:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

*"Whoever swore by other than Allâh has committed an act of disbelief* or *Shirk."*[2]

And he ﷺ said:

[1] Reported by Muslim in the Book of Purification, in the Chapter on the Obligation to Wash Urine or Other Impurities (285).

[2] The reference for this *Hadith* was mentioned previously in this discussion.

«لَا تَحْلِفُوا بِآبَائِكُمْ مَنْ كَانَ حَالِفاً فَلْيَحْلِفْ بِاللهِ أَوْ لِيَصْمُتْ»

*"Do not swear by your fathers; whoever swore, then let him swear by Allâh or be silent."*[1]

But we should know that swearing is not intended by a person's saying: 'Upon my word' – what is meant by it is a covenant, i.e. 'This is upon my covenant and my responsibility.' This is what is meant by it. But if what was intended by it was to swear, then it is swearing by other than Allâh and that is not permissible. But it appears to me that people do not intend to swear by it; they only intend by it a contract.

**Q. 79. What is the ruling on one who worships the graves by circumambulating them, supplicating to their inhabitants, swearing oaths to them, and other such acts of worship?**

**A.** This question is a very important one and it requires a detailed answer with Allâh, the Almighty, the All-Powerful's Help. So, we say that the inhabitants of the graves are divided into two categories:

1. One who died as a Muslim and the people praise him; such a person it is hoped will receive goodness, but he needs his Muslim brothers to supplicate Allâh for his forgiveness and to grant mercy to him; and he is included in the generality of Allâh, the Most High's Words:

﴿وَالَّذِينَ جَاءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

[1] Reported by Al-Bukhari in the Book of Good Manners, in the Chapter: Whoever Did Not Consider That a Person Who Says That Due to Interpretation or Ignorance is a Disbeliever (6108) and by Muslim in the Book of Faith, in the Chapter: The Prohibition of Swearing by Other Than Allah, the Most High (1646).

*"And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful."*[1]

He himself cannot benefit anyone, since he is a dead body who cannot repel harm from himself nor from anyone else, nor can he bring any benefit to himself nor to anyone else, so he requires the benefit of his brothers and he cannot benefit them.

2. Among his deeds are those which lead to sins which remove him from the pale of Islam, such as those who claim that they are *Awliya'* and that they know the unseen and can cure the sick and bring goodness and benefits by unknown and imperceptible means, and not in accordance with the Islamic Law. It is not permissible to supplicate such people as these, who died as disbelievers, nor to display love and respect for them, according to the Words of Allâh, the Most High:

﴿ما كان للنبي والذين ءامنوا أن يستغفروا للمشركين ولو كانوا أولي قربى من بعد ما تبين لهم أنهم أصحاب الجحيم ﴿١١٣﴾ وما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه فلما تبين له أنه عدو لله تبرأ منه إن إبراهيم لأواه حليم﴾

*"It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah (one who invokes Allah with humility,*

[1] *Al-Hashr* 59:10

*glorifies Him and remembers Him much) and was forbearing." (Tafsir Al-Qurtubi).*[1]

They can neither benefit nor harm anyone, nor is it permissible for anyone to depend on them. If it were to happen that anyone saw some miracle from them, such as if it was to appear to him that there was light in their graves, or that a fragrant smell emanated from them, or some such thing, when it is known that they died as disbelievers, this is from the deception and tricks of Iblis,[2] whose aim is to seduce those people via the inhabitants of these graves.

I warn my Muslim brothers against depending upon anyone besides Allâh, the Almighty, the All-Powerful, because it is He, the the Most Glorified, the Most High in Whose Hand is the Dominion of the heavens and the earth and to Whom all matters return. None answers the supplication of the oppressed except Allâh, and none can remove evil except Allâh; He the Most High says:

﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ﴾

*"And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help."*[3]

I also advise them not to imitate or follow anyone in religious matters except the Messenger of Allâh, in accordance with the Words of Allâh, the Most High:

﴿لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا﴾

*"Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with)*

---

[1] *At-Tawbah* 9:113-114

[2] *Iblis*: Satan.

[3] *An-Nahl* 16:53

*Allah and the Last Day, and remembers Allah much."*[1]

And the Words of Him, the Most High:

﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾

*"Say (O Muhammad ﷺ to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you."*[2]

It is incumbent upon all of the Muslims to measure the deeds of those who claim to be *Awliya'* by what has been said in the Book (of Allâh) and the *Sunnah*. If it conforms to the Book (of Allâh) and the *Sunnah*, then it is hoped that he is one of the *Awliya'* of Allâh. But if it contradicts the Book (of Allâh) and the *Sunnah*, then he is not one of Allâh's *Awliya'*. In His Book, Allâh has mentioned a fair and just measure by which the *Awliya'* may be known, when He said:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ﴾

*"No doubt! Verily, the Awliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah — Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)."*[3]

So, whoever was a pious believer, he is a *Wali* of Allâh, and whoever was not so, he is not a *Wali* of Allâh. If he has some faith and *Taqwa*, then he has something of *Wilayah* in him, however, we do not declare anything positively about any

[1] *Al-Ahzab* 33:21

[2] *Aal 'Imran* 3:31

[3] *Yunus* 10:62-63

particular person, but we say in general terms that everyone who is a pious believer is Allâh's *Wali*.

It should be known that Allâh, the Almighty, the All-Powerful might try a person by some matter such as this. A person might depend upon a grave and supplicate to its occupant, or take some of its dust in order to get blessings from it, and he might get what he requested. This would be a trial from Allâh, the Almighty, the All-Powerful for this man, because we know that this grave does not answer supplication and that this dust is not a means of removing harm or bringing benefit; we know this because of the Words of Allâh, the Most High:

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾

*"And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping."*[1]

And His Words:

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾

*"Those whom they (Al-Mushrikun) invoke besides Allah have not created anything, but are themselves created. (They are) dead, not alive; and they know not when they will be raised up."*[2]

The Verses bearing this meaning are numerous, and they prove that everyone who is supplicated to besides Allâh, will not answer supplication, nor will he benefit the one who calls upon

[1] *Al-Ahqaf* 46:5-6
[2] *An-Nahl* 16:20-21

him. However the thing which is requested and supplicated for might be attained when other than Allâh is invoked, as a trial and a test. So, we say that he received this thing from supplicating – that is at the time of supplicating to whatever was called upon besides Allâh, not because he supplicated to it. There is a difference between receiving something because of something, and receiving something at the time of something. We know for certain that supplicating to other than Allâh is not a means of achieving benefit or repelling harm. (We know it) by the numerous Verses which Allâh, the Almighty, the All-Powerful has mentioned in His Book. But that thing might be obtained after making this supplication as a trial and a test; and Allâh, the Most Glorified, the Most High may test a person by means of sins, in order that He, the Most Glorified, the Most High may know who is a worshipper of Allâh and who is a worshipper of his own fancies. Do you not see how Allâh forbade the people of the Sabbath among the Jews to catch fish on the Sabbath day? Allâh, the Almighty, the All-Powerful tested them, because the fish came in large numbers on the Sabbath, while on other days, they were few. And this went on for a long time, so they said: 'How can we forbid ourselves from catching these fish?' They thought, and planned, and schemed, then they said: 'Let us make a net and put it out on Friday, then take the fish from it on Sunday.' So, they did this, which was a trick to get around Allâh's prohibition. So, Allâh turned them into monkeys, despised and rejected. Allâh, the Most High says:

﴿وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ﴾

*"And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath*

*day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah).''*[1]

And He, the Almighty, the All-Powerful says:

﴿وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ﴿٦٥﴾ فَجَعَلْنَـٰهَا نَكَـٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

*"And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: 'Be you monkeys, despised and rejected.' So, We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqun.''*[2]

See how Allâh made these fish easy for them on the day on which they were forbidden to fish, but they, may Allâh protect us, were not patient, and so they undertook this strategy to get around Allâh's prohibition.

Then look at what happened to the Companions of the Prophet ﷺ. Allâh, the Most High tested them when they were not allowed to hunt because they were in *Ihram*, but the game was within their reach, yet they did not dare to take anything from it. Allâh, the Most High says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ﴾

*"O you who believe! Allah will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allah may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.''*[3]

---

[1] *Al-A'raf* 7:163

[2] *Al-Baqarah* 2:65-66

[3] *Al-Ma'idah* 5:94

The game was within their reach: They could have caught the game animals with their hands, and the flying game with their spears. This would have been very easy for them, yet they did not attempt to catch any of the game.

Likewise, if the means of doing something forbidden was made available to a person, he must fear Allâh, the Almighty, the All-Powerful and not undertake this forbidden thing, and he should know that ease of the means of doing it is a trial and a test, so he must refrain and be patient, because the (good) end is for the pious ones.

**Q. 80. How should we answer the grave worshippers who cite as evidence the burial of the Prophet ﷺ in the Prophet's *Masjid*?**

**A.** The answer to this is from a number of angles:

1. That the *Masjid* was not built over his grave, on the contrary, it was built during his life.

2. That the Prophet ﷺ was not buried in the *Masjid*, so that it might be said: This was a burial of one of the righteous in a *Masjid*; rather, he was buried in his house.

3. That the inclusion of the Prophet's houses, including 'Aishah's house in the *Masjid* was not done with the agreement of the Companions, may Allâh be pleased with them, in fact, it was done after most of them had died around the year 94 A. H. So it was not something which the Companions, may Allâh be pleased with them had permitted, indeed some of them opposed it, and Sa'id bin Al-Musayyib was among the people who opposed it.

4. That the grave is not in the *Masjid* even after its inclusion, because it is in a chamber which is independent of the *Masjid*. So, the *Masjid* was not built over it. For this reason, the place has been protected and surrounded by three walls and the wall has

been placed in a corner which faces away from the *Qiblah*, that is, it is triangular and the corner is on the north side, so that a person does not face it when he prays, because it faces away. Thus, this confused argument which is cited as evidence by the grave worshippers is invalidated.

## Q. 81. What is the ruling on building over graves?

**A.** Building over graves is forbidden. The Prophet ﷺ prohibited it because of the glorification of the inhabitants of the graves which is included in that, and because it is a means to lead to the worship of the inhabitants of these graves, and a means leading to them being taken as deities besides Allâh. This is the case in many buildings which were erected over graves; the people come to associate the inhabitants of the graves as partners with Allâh, supplicating to them along with Allâh, the Most High. Supplicating to the occupants of the graves and seeking aid from them in removing calamities is major *Shirk* and a rejection of Islam. And Allâh is the One from Whom help is sought.

## Q. 82. What is the ruling on burying the dead in *Masjids*?

**A.** Burial in the *Masjids* was prohibited by the Prophet ﷺ. He prohibited people from taking graves as places of worship, and he cursed those who do so when he was on the verge of death. He warned his people against it, and he ﷺ mentioned that this was one of the deeds of the Jews and Christians.[1]

And (it is forbidden) because it is a path leading to the association of partners with Allâh, the Almighty, the All-Powerful. This is because building *Masjids* over graves, and

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: What is Hated of the Building of *Masjids* Over Graves (408) and by Muslim in the Book of *Masjids*, in the Chapter: The Prohibition of Building *Masjids* Over Graves (376).

burying the dead in them is a path to associating the inhabitants of these graves as partners with Allâh, the Almighty, the All-Powerful. Because if it is done, the people will think that the occupants of these graves can benefit or harm them, and that they possess special qualities, which will essentially lead to people trying to get close to them by performing acts of worship to them besides Allâh, the Most Glorified, the Most High. Therefore, it is incumbent upon the Muslims to avoid this dangerous phenomenon, that the *Masjids* be kept free of graves, and that they be built upon a foundation of *Tawhid* and correct *'Aqidah*. Allâh, the Most High says:

﴿وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا﴾

*"And the mosques are for Allah (Alone), so invoke not anyone along with Allah."*[1]

So, the *Masjids* must be for Allâh, the Most Glorified, the Most High and kept free from the manifestations of *Shirk*, and the worship of Allâh, Alone, without partners must be performed in them. This is the obligation of the Muslims. And Allâh is the Granter of success.

**Q. 83. What is the ruling on travelling in order to visit the grave of the Prophet ﷺ?**

**A.** Undertaking a journey to visit graves – whichever they may be – is not permissible, because the Prophet ﷺ said:

«لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى»

*"Do not saddle up your riding beasts except to (visit) three Masjids: The Sacred Masjid (in Makkah), this, my Masjid, and Masjid Al-Aqsa."*[2]

---

[1] *Al-Jinn* 72:18

[2] Reported by Al-Bukhari in the Book of the Virtue of Prayer in the

This means that a journey should not be undertaken to any place in the world with the intention of worship thereby, because the places to which a journey may be made (for worship) are only the three *Masjids*, and a journey should not be undertaken to any place other than these. So, a journey should not be made to the grave of the Prophet ﷺ; a journey should only be made to his *Masjid*, then if the *Masjid* is reached, it is a *Sunnah* for the men to visit the grave of the Prophet ﷺ. As for the women, it is not a *Sunnah* for them to visit the grave of the Prophet ﷺ. And Allâh is the Granter of success.

**Q. 84. What is the ruling on seeking blessings from the graves and circumambulating them with the intention of having one's needs fulfilled and drawing nearer to the occupants? And what is the ruling on swearing by other than Allâh?**

**A.** Seeking blessings from graves is unlawful, and it is a form of *Shirk*. This is because it asserts that there is an effect from something for which Allâh has sent down no authority for. It was also not the custom of the righteous *Salaf* to seek blessings in this manner, so from this point of view, it is also an innovation. If the one who sought blessings believed that the inhabitant of the grave has some effect or ability to repel harm or attract benefit, that is major *Shirk* if he supplicated to him to provide some benefit or repel some harm. It is also major *Shirk* if the occupant of the grave is worshipped by bowing, or prostrating, or slaughtering an animal in order to get closer to him and to revere him. Allâh, the Most High says:

---

*Masjids* of Makkah, and Al-Madinah, in the Chapter: The Virtue of Prayer in the *Masjids* of Makkah, and Al-Madinah (1189) and by Muslim in the Book of *Hajj*, in the Chapter: The Virtue of Prayer in the *Masjids* of Makkah and Al-Madinah (1397).

﴿وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ﴾

*"And whoever invokes (or worships) besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters) will not be successful."*[1]

And He, the Most High says:

﴿فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَـٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا﴾

*"So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."*[2]

The polytheist who commits major *Shirk* is a disbeliever who is outside the pale of Islam, he will dwell eternally in the Fire, and Paradise is forbidden to him, according to the Words of Allâh, the Most High:

﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ﴾

*"Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrongdoers) there are no helpers."*[3]

As for swearing by other than Allâh, if the one who swears believes that the thing by which he swears has a standing similar to that of Allâh, the Most High, then he is a polytheist, guilty of major *Shirk*. If he does not believe that, but there is within his heart the desire to glorify that by which he swears,

[1] *Al-Mu'minun* 23:117

[2] *Al-Kahf* 18:110

[3] *Al-Ma'idah* 5:72

which causes him to swear by it, without believing that it has a similar standing to that of Allâh, then he is guilty of minor *Shirk*. This is according to the words of the Prophet ﷺ:

«مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ»

*"Whoever swore by other than Allâh, he has committed disbelief or Shirk."*[1]

It is incumbent (upon the Muslim) to rebuke anyone who seeks blessings from the graves, supplicates to the inhabitant of a grave, or swears by other than Allâh, and one must make it clear to him that such behavior will not save him from Allâh's punishment merely by him saying: 'This is something which we learnt (from our forefathers).' This argument is the same argument presented by the polytheists who belied the Messengers, saying:

﴿إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ﴾

*"We found our fathers following a certain way and religion, and we will indeed follow their footsteps."*[2]

So, their Messenger said to them:

﴿أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ﴾

*"Even if I bring you better guidance than that which you found your fathers following?' They said: 'Verily, we disbelieve in that with which you have been sent.'"*[3]

Allâh, the Most High says:

﴿فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ﴾

---

[1] The reference for this *Hadith* was mentioned previously in the answer to question no. 77

[2] *Az-Zukhruf* 43:23

[3] *Az-Zukhruf* 43:24

*"So We took revenge on them, then see what was the end of those who denied (Islamic Monotheism)."*[1]

So, it is not permissible for anyone to cite as evidence for his invalid deed the fact that he found his parents doing it, or that it is his custom or the like. If he did argue thus, his argument will be held invalid by Allâh, the Most High and it will not benefit him nor will it avail him anything. It is incumbent upon those who have been tried by something such as this to turn to Allâh in repentance and to follow the truth wherever it may be, and from whomsoever it comes and whenever it was, and not to be prevented from accepting it by the customs of his people, or by the rebuke of the ignorant among them. The true believer is one who does not fear the blame of the blamers, and who is not prevented from following Allâh's religion by any obstacle.

May Allâh grant us all success in attaining that wherein lies His Pleasure and may He protect us from everything which causes His anger and His punishment.

## Q. 85. What is the ruling on wearing garments on which there are pictures of animals or people?

**A.** It is not permissible for a person to wear garments containing pictures of animals or people, nor is it permissible to wear a head covering or the like which has pictures of people or animals on it. This is because it has been authentically reported from the Prophet ﷺ that he said:

«إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ»

*"Verily, the angels do not enter a house in which there is a picture."*[2]

---

[1] *Az-Zukhruf* 43:25

[2] Reported by Al-Bukhari in the Book of Clothing, in the Chapter: Whoever Disliked to Sit in the Presence of Pictures (5958) and by Muslim in the Book of Clothing and Decoration, in the Chapter: The Forbiddance of Making Pictures of Animals (2106).

For this reason, we do not consider it allowed for anyone to keep pictures as reminders (of loved ones) as they say, and that it is obligatory upon anyone who has pictures as reminders in the house to destroy them, whether he has placed them on the walls, or he has put them in an album or anywhere else. This is because their remaining necessitates that the occupants of the house will be forbidden from having the angels enter it. The *Hadith* which I indicated has been authentically reported from the Prophet ﷺ. And Allâh knows better.

**Q. 86. What is the ruling on fixing pictures to the walls?**

**A.** Fixing pictures to the walls – especially large ones – is forbidden, even if they only include part of the body or the head; and the intention to venerate (the subject) is obvious. The origin of *Shirk* is this exaggeration, as it has been reported on the authority of Ibn 'Abbas, may Allâh be pleased with them, that he said regarding the idols of the people of Nuh, peace be upon him, which they used to worship. He said that they were the names of righteous men whose images they drew, in order to remind them of worship, then after a long time had passed, they worshipped them.[1]

**Q. 87. What is the ruling on taking pictures with an instant camera?**

**A.** There is no objection to taking pictures with an instant camera which do not require them to be made by hand, because this is not included in the definition of making pictures. But the question remains: What is the object of this picture-taking? If the object of the picture-taking is for the person to keep them

[1] Reported by Al-Bukhari in the Book of *Tafsir*, in the Chapter:

﴿وَدًّا وَلَا سُوَاعًا﴾

*"Neither Wadd nor Suwa,"* (*Surat Nuh.* 71:23) (4920).

for the sake of remembrance, then that picture-taking is unlawful and that is because means have rulings in accordance with their intentions. Keeping pictures for the sake of remembrance is forbidden because the Prophet ﷺ informed:

«الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ»

*"The angels do not enter a house in which there is a picture."*[1]

This proves the prohibition of keeping pictures in the house. As for fixing pictures to the walls, that is unlawful and it is not permissible and the angels will not enter a house in which there is a picture.

**Q. 88. How do we reply to the innovators who cite as evidence for their innovations the *Hadith*:**

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً... إلخ؟»

**Whoever sets a good precedent (*Sunnah*) in Islam etc.?[2]**

**A.** We answer them by saying that the one who said:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا»

*"Whoever sets a good precedent (Sunnah) in Islam, he will have the reward of it and the reward of those who act upon it."*

He is the same one who said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي، وإيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

[1] The reference for this *Hadith* was mentioned in the answer to question no. 85

[2] Reported by Muslim in the Book of *Zakah*, in the Chapter: The Exhortation to Give Charity Even Though it is With Half a Date (1017).

*"You must adhere to my Sunnah and the Sunnah of the rightly guided Khalifahs who come after me. And beware of newly invented matters, for indeed every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire."*[1]

So according to this, his words:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً»

*"Whoever sets a good precedent (Sunnah) in Islam."*

Will be understood in the light of this *Hadith*. That is that the Prophet ﷺ exhorted the people to give charity to the people who came from Mudar, and they were needy and wanting. Then a man came with a bag of silver and placed it in front of the Prophet ﷺ and the Prophet ﷺ said:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ»

*"Whoever sets a good precedent (Sunnah) in Islam, he will have the reward of it and the reward of those who act upon it until the Day of Resurrection.."*

So, if we know the reason for this *Hadith* and the meaning will be applied according to it, it becomes clear that what is intended by setting a good precedent is to set a precedent of acting upon an existing *Sunnah*, not to set a precedent by innovating something in the Islamic Law. This is because legislation is only for Allâh and His Messenger ﷺ, and that the meaning of the *Hadith* is that whoever set a precedent, i.e. initiated acting upon a *Sunnah*, as an example for the people to follow, he will have the reward of it, and the reward of those who act upon his example. This is the specific meaning of the *Hadith*. Or it might be understood that what is intended by:

[1] The reference for this *Hadith* has been mentioned in the answer to question no. 3

«مَنْ سَنَّ سُنَّةً حَسَنَةً»

*"Whoever sets a good precedent (Sunnah)."*

Whoever provided the means by which worship is attained and the people imitate him in it, such as writing books, categorizing knowledge, building schools and other such things which are a means to attaining something which is required by the Islamic Law. So, if a person initiates this means, which leads to a legally required objective, and it has not been specifically prohibited, then it is included in this *Hadith*.

If the meaning of the *Hadith* were that it is permissible for a person to legislate as he wills, then the religion of Islam would have been incomplete during the life of the Prophet ﷺ. Every community would have its own law and its own way. If one who did this innovation believed that it is good, then his belief is wrong, because this belief belies the words of the Messenger ﷺ:

«كُلُّ بِدْعَةٍ ضَلَالَةٌ»

*"Every innovation is a misguidance."*

## Q. 89. What is the ruling on celebrating the birthday of the Prophet ﷺ?

**A.** The night of the Messenger's birthday is not known for certain. Indeed, some of the contemporary scholars have determined that it was the night of the 9th of Rabi'ul-Awwal and not the night of the 12th of that month, in which case, making a celebration on the 12th of the month is without any basis from the historical point of view.

From the point of view of the Islamic Law, there is no basis for celebrating it, because if it were from Allâh's Law, the Prophet ﷺ would have celebrated it, or he would have informed his people about it. If he celebrated it or informed them about it, it would have been preserved, because Allâh, the Most High says:

﴿إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ﴾

*"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption)."*[1]

Since none of this occurred, it is known that it is not from the religion of Allâh, and if it is not from the religion of Allâh, then it is not permissible for us to worship Allâh, the Almighty, the All-Powerful or try to get closer to Him in such manner. Since Allâh, the Most High has designated a specific path for reaching Him and that is what was brought by the Messenger of Allâh ﷺ then how can it be permissible for us and we are creatures to make a path from our own design to bring us to Allâh? This is a crime against the right of Allâh, the Almighty, the All-Powerful, for we would be legislating in His religion with something that is not a part of it. Likewise, it implies belying the Words of Allâh, the Almighty, the All-Powerful:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى﴾

*"This day, I have perfected your religion for you, completed My Favor upon you,"*[2]

So, we say that if this celebration were a part of the perfection of the religion, then it would have been present before the death of the Messenger ﷺ. If it is not a part of the perfection of the religion, then it is impossible that it could be a part of the religion, because Allâh, the Most High says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى﴾

*"This day, I have perfected your religion for you, completed My Favor upon you,"*

So, whoever claimed that it is a part of the perfection of the religion while it occurred after the death of the Messenger ﷺ,

[1] *Al-Hijr* 15:9

[2] *Al-Ma'idah* 5:3

his saying implies belying the Noble Verse. There is no doubt that those who celebrate the birth of the Messenger ﷺ, intend by it nothing other than glorification of the Messenger ﷺ, to display their love for him, and to encourage the people to believe that they are showing affection for the Prophet ﷺ in this celebration. All of these things are acts of worship: Love of the Messenger ﷺ is an act of worship; indeed, faith is not complete until the Messenger ﷺ is more beloved by a person than himself, his children and his father and all of the people. Venerating the Messenger ﷺ is an act of worship, as is inciting affection for the Prophet ﷺ, because it encourages love for his Law.

Therefore, celebrating the birthday of the Prophet ﷺ in order to get closer to Allâh and to venerate the Messenger ﷺ is worship. Since it is worship, then it can never be permissible to innovate something in the religion of Allâh which is not a part of it. So, celebrating his birthday is an innovation and it is unlawful.

Also, we hear that there are great evils in these celebrations which are not acknowledged by the Islamic Law, nor by sense, nor reason: They sing chants which contain excessive praise of the Messenger ﷺ, even claiming that he is greater than Allâh, may Allâh protect us from that; likewise we hear from the foolishness of some of the celebrants that if someone recites the story of his birth and he reaches the words: *Al-Mustafa*[1] was born, they all stand up as one man and say: The spirit of the Messenger ﷺ is present and so we stand up in order to venerate it. This is foolishness. It is not a part of good manners to stand up, because the Messenger ﷺ used to hate that people stand up for him and his Companions, who were the greatest of us in venerating the Messenger ﷺ, did not stand up for him, because they considered it to be something disliked and that was when he was alive. So, then what of these fancies?

[1] *Al-Mustafa*: The chosen one (i.e. the Prophet ﷺ).

This innovation – I mean the innovation of celebrating his birthday – occurred after the passing of the best three generations, and these hated things which accompany it and which transgress the fundamental principle of the religion occurred therein in addition to the other things which occur, such as the mixing of men and women and other evils.

**Q. 90. What is the ruling on celebrating what is known as Mother's Day?**

**A.** All celebrations which contradict the lawful Islamic festivals are innovated celebrations which were unknown during the time of the righteous *Salaf*. The person who established them might also be a non-Muslim, and so in them, there is the innovation of imitating the enemies of Allâh, the Most Glorified, the Most High. The lawful festivals are well known to the Muslim people: They are *'Eidul-Fitr*, *'Eidul-Adha* and the weekly *'Eid* (Friday). There are no festivals in Islam other than these three. All of these innovated celebrations are rejected from the innovator, and invalid in the religion of Allâh, the Most Glorified, the Most High, according to the words of the Prophet ﷺ:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

*"Whoever innovated something in this matter of ours which is not a part of it will have it rejected."*[1]

And in another version:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

*"Whoever performed a deed which is not from this matter of ours will have it rejected."*[2]

[1] Reported by Al-Bukhari in the Book of Knowledge, in the Chapter: If They Agree Upon an Unjust Treaty, Then the Treaty is Rejected (1297) and by Muslim in the Book of Judgements, in the Chapter: The Invalidation of False Judgements (1718) (17).

[2] Reported by Muslim in the Book of Judgements, in the Chapter: The

If this is clear, then it is not permissible in the case of Mother's Day, to innovate any of the distinguishing features of an *'Eid*. This includes displaying joy and happiness, giving gifts and the like. It is incumbent upon the Muslim to show pride in his religion and to confine himself to what Allâh and His Messenger ﷺ have determined for him in this religion which Allâh, the Most High has chosen for His worshippers. He should not add anything to it, nor should he subtract anything from it. It is incumbent upon the Muslim not to be a person without character, a person following every other individual; instead, he should form his character based upon what is required by the Law of Allâh, the Most High, so that he be one who is followed, not a follower, and so that he may be an example for others, not one who follows others' examples, because the Law of Allâh – all praise and thanks are to Allâh, is perfect in all respects, as Allâh, the Most High says:

﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾

*"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion."*[1]

A mother deserves more than to be celebrated on only one day of the year. Indeed, a mother has the right upon her children to be taken care of by them, and to be provided for by them, and to be obeyed by them, in all matters which do not involve disobedience to Allâh, the Almighty, the All-Powerful at all times and in all places.

**Q. 91. What is the ruling on organizing celebrations for the birthdays of children or for wedding anniversaries?**

**A.** There are no celebrations in Islam except Friday the weekly

---

Invalidation of False Judgements (1718) (18).

[1] *Al-Ma'idah* 5:3

*'Eed*, the first day of Shawwal – *'Eidul-Fitr* following Ramadan, and the tenth day of the month of Thul-Hijjah – *'Eidul-Adha*. The Day of *'Arafah* might be called an *'Eid* for those who are at *'Arafah* on that day, and the days of *Tashreeq*, following *'Eidul-Adha*.

As for birthday celebrations for a person or his children, or wedding anniversaries or the like, none of them are legislated and they are closer to being innovations than to being allowed.

**Q. 92. A man lived in a house and he suffered from illnesses and many calamities. This caused him and his family to feel that this house was full of bad omens; is it permissible for them to leave this house due to this reason?**

**A.** It is possible that there be a bad omen in some houses, some means of transport and some wives; Allâh may make keeping them either harmful or a cause of losing something beneficial, or some such thing due to some Wisdom known to Him. In view of this, there is no objection to selling this house and moving to another house, that perhaps Allâh the Most High will place goodness in the house to which he moves.

It has been reported from the Prophet ﷺ that he said:

«الشُّؤْمُ فِي ثَلَاثٍ: الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ»

*"The evil omen is in three things: The house, the woman and the horse."*[1]

So, there is an evil omen in some means of transport, and in some wives there is an evil omen and in some houses there is an evil omen. So, if a person considers that, he should know that it is by Allâh, the Almighty, the All-Powerful's *Qadar* and that

[1] Reported by Al-Bukhari in the Book of *Jihad*, in the Chapter: What is Mentioned Regarding the Evil Omen of the Horse (2858).

Allâh, the Most Glorified, the Most High by His Wisdom has ordained that, so that the person may move to another place. And Allâh knows better.

## Q. 93. What is the ruling on *Tawassul*?

**A.** This is a very important question, so we would like to reply to it in detail; therefore I say:

*Tawassul*: It is the infinitive of the verb *Tawassala* (past tense) *Yatawassalu* (present tense): That is, he undertook the means to achieve his aim. So the basic meaning of it is: Seeking to achieve an intended goal. *Tawassul* is divided into two categories:

1. The correct category – which is *Tawassul* by the correct means which leads to what is required. This is includes a number of categories:

**The First Type:** *Tawassul* through the Names of Allâh, the Most High and that is in two forms:

*The First Form:* That it is in a general manner, and an example of that is what was reported in the *Hadith* of 'Abdullah bin Mas'ud, may Allâh be pleased with him, regarding the supplication of one who is afflicted by anxiety and distress, in which he said:

«اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ اللَّهُمَّ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي . . »

*"Oh, Allâh! I am Your slave and the son of Your male slave and the son of Your female slave. My destiny is in Your Hand, Your Judgement concerning me will be carried out and Your Decision regarding me is just. I ask You by every Name which is Yours, by*

*which You have called Yourself, or which You have revealed in Your Book, or which You have taught to one of Your created beings, or which You have concealed in the knowledge of the unseen which is with You, that You make the Qur'ân enliven my heart etc."*[1]

Here he sought intercession through the Names of Allâh, the Most High in a general manner, saying: 'I ask You by every Name which is Yours, by which You have called Yourself.'

*The Second Form:* That it is done in a particular way, by seeking intercession through a specific Name for a specific need corresponding to that Name, such as the example which was reported in the *Hadith* of Abu Bakr, may Allâh be pleased with him, when he requested the Prophet ﷺ to inform him of a supplication he could say in his prayer. He said:

«قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

*"Say: Oh, Allâh! Verily, I have wronged myself greatly and there is none who can forgive sins except You, so grant me forgiveness from You and have mercy on me, for verily, You are the Most Forgiving, the Most Merciful."*[2]

So he sought forgiveness and mercy, and sought intercession with Allâh through two of His Names which were appropriate for his request and they are: Al-Ghafoor (the Most Forgiving)

[1] The reference for this *Hadith* was mentioned in the answer to question no. 31

[2] Reported by Al-Bukhari in the Book of the Call to Prayer, in the Chapter: The Supplication Before the Salutation (834) and by Muslim in the Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, in the Chapter: The Preferability of Lowering the Voice in Remembrance (1304).

and Ar-Raheem (the Most Merciful). This type of *Tawassul* is included in the Words of Allâh, the Most High:

﴿وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا﴾

*"And (all) the Most Beautiful Names belong to Allah, so call on Him by them."*[1]

Because supplication here includes the supplication of requesting a need, and the supplication of worship.

**The Second Type:** Seeking intercession with Allâh, the Most High through His Attributes, and that is also in two forms, like *Tawassul* through His Names:

*The First Form:* That it be of a general nature, such as saying: 'Oh, Allâh! I ask You by Your Beautiful Names and Your Divine Attributes,' then you mention your request.

*The Second Form:* That it be specific, such as seeking intercession with Allâh, the Most High by a particular Attribute for a particular request, such as the example reported in the *Hadith*:

«اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ، وَقُدْرَتِكَ عَلَى الْخَلْقِ، أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي»

*"Oh, Allâh! By Your Knowledge of the unseen and Your Power over creation, cause me to live if You know that life is better for me, and cause me to die if You know that death is better for me."*[2]

Here he sought intercession with Allâh, the Most High by the Attribute of Knowledge and the Attribute of Power, and they are both relevant to the request. Included in this meaning is when a person seeks intercession through an Attribute of Action, such as: 'Oh, Allâh! Send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon

---

[1] *Al-A'raf* 7:180

[2] Reported by An-Nasa'i in the Book of Forgetfulness (*Sahw*), in Chapter 62 (1304).

Ibrahim and upon the family of Ibrahim.'

**The Third Type:** That a person seeks intercession with Allâh, the Almighty, the All-Powerful through his belief in Him and His Messenger, saying: 'Oh, Allâh! I have believed in You and in Your Messenger, so forgive me and grant me success,' or he says: 'Oh, Allâh! By my faith and belief in You and Your Messenger, I ask you such and such,' as in the Words of Allâh, the Most High:

﴿إِنَّ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَـٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلْأَلْبَـٰبِ ﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَـٰذَا بَـٰطِلًا سُبْحَـٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾ رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّـٰلِمِينَ مِنْ أَنصَارٍ ﴿١٩٢﴾ رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ﴾

*"Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about, the creation of the heavens and the earth, (saying): 'Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zalimun (polytheists and wrongdoers) find any helpers. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness)* along with *Al-Abrar (the pious believers of Islamic Monotheism)."*[1]

[1] *Aal 'Imran* 3:190-193

So, they sought intercession with Allâh, the Most High by faith in Him, that He forgive them their sins, remit their bad deeds and cause them to die with the righteous.

**The Fourth Type:** That one seeks intercession with Allâh, the Most Glorified, the Most High through righteous deeds. An example of this is in the story of the three who took refuge in a cave in order to sleep there, and then the cave was closed on them by a rock which they could not move. So, each of them sought intercession with Allâh through a righteous deed which he had done; one of them sought intercession with Allâh, the Most High by his kindness and obedience to his parents, while the second did so by his complete chastity, and the third did so by mentioning that he had fulfilled his obligation to his employee and each of them said: 'Oh, Allâh! If I did that for Your sake, then release us from this situation which we are in.' So, the stone was moved completely. This is *Tawassul* through righteous deeds.

**The Fifth Type:** That a person seeks intercession with Allâh, the Most High by mentioning his situation. That is, that the person supplicating to Allâh seeks intercession from Allâh, the Most High by mentioning his situation and the need which he has, such as the saying of Musa, peace be upon him:

﴿رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

*"My Lord! Truly, I am in need of whatever good that You bestow on me!"*[1]

He sought intercession with Allâh, the Most High by mentioning his circumstances, so that He might bestow good upon him. Similar to that is the saying of Zakariyya, peace be upon him:

﴿قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا﴾

[1] *Al-Qasas* 28:24

*"He said: My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!"*[1]

So, all of these types of *Tawassul* are permissible, because they are proper means to attain one's desire.

**The Sixth Type:** Seeking intercession with Allâh, the Almighty, the All-Powerful through the supplication of a righteous man whose prayer it is hoped will be answered. The Companions, may Allâh be pleased with them, used to ask the Prophet ﷺ to supplicate Allâh for them by general supplications and by specific supplications; it is reported in the *Two Sahihs* in the *Hadith* of Anas bin Malik, may Allâh be pleased with him, that a man entered the *Masjid* on Friday while the Prophet ﷺ was delivering the sermon and he said: "Oh, Messenger of Allâh! The livestock are dying and the roads are cut off; so please pray to Allâh for rain." So he raised his hands and said three times:

«اللَّهُمَّ أَغِثْنَا»

*"Oh Allâh! Bless us with rain!"*

He had not descended from the pulpit before the rain began to flow down his beard. The rain continued for a whole week and on the following Friday, the same man or another came while the Prophet ﷺ was delivering the sermon and he said: "Oh, Messenger of Allâh! The water is flooding, the houses have collapsed! Please invoke Allâh to stop it." So the Prophet ﷺ raised his hands and said:

«اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا»

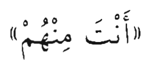
*"Oh, Allâh! Around us, not on us."*

So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away until the people went out walking

[1] *Maryam* 19:4

in the sunshine.[1]

There were many occasions in which the Companions, may Allâh be pleased with them, asked the Prophet ﷺ to supplicate for them for a particular reason. The Prophet ﷺ mentioned that there would be seventy thousand from his nation who would enter Paradise without a reckoning and without punishment. They were those who did not seek to be treated with *Ruqya'*, who did not practice cauterization (as a cure) who did not believe in evil omens, and who relied upon their Lord. Then 'Ukashah bin Mihsan, may Allâh be pleased with him, said: "Oh, Messenger of Allâh! Ask Allâh to make me one of them." He said:



*"You are one of them."*[2]

This is also included among the permissible types of *Tawassul*. That is for a person to request another person whose supplication it is hoped will be answered to ask Allâh, the Most High for him, although it should be that the one who makes the supplication desires thereby to gain some benefit for himself, and for his brother who asked him to make the supplication, so that the question is not solely made for himself. This is because if you desire some benefit for your brother and for yourself, it becomes an act of *Ihsan* (beneficence or kindness) towards him, because when a person supplicates for his brother in his absence, the angel says: *Ameen*! And for you is the equivalent of it. In this way, he becomes one of the people of *Ihsan* through this supplication, and Allâh loves *Al-Muhsinun*.

[1] Reported by Al-Bukhari in the Book of Rain Prayers, in the Chapter: Rain Prayers in the *Masjid* in Which Friday Prayers are Held (1013) and by Muslim in the Book of Prayer, in the Chapter on the Supplication in Rain Prayers (897).

[2] Reported by Al-Bukhari in the Book of Medicine, in the Chapter: One Who Has Himself Cauterized or Cauterized Another (5705) and by Muslim in the Book of Faith, in the Chapter: The Evidence That

2. *Incorrect Tawassul* – This is when a person seeks intercession with Allâh, the Most High by some unlawful means, i.e. in a manner unconfirmed by the Islamic Law. *Tawassul* in this manner is vain and invalid, contradicting reason and what has been transmitted in the Qur'ân and the *Sunnah*.

An example of this is when a person seeks intercession with Allâh, the Most High by supplicating to a dead person, asking that person that he supplicate to Allâh for him. This is not a correct lawful means; rather it is from the foolishness of a person that he asks of a dead man to supplicate to Allâh for him. When, if a person dies, his deeds cease and it is not possible for anyone to supplicate for another after his death. It is not possible for even the Prophet ﷺ to supplicate for someone after his death. For this reason, the Companions did not seek intercession with Allâh by asking His Messenger ﷺ to supplicate for them after his death.

When the people were afflicted by drought during the time of 'Umar, may Allâh be pleased with him, he said: "Oh, Allâh! We used to seek intercession with You through our Prophet and You would send rain to us, so now we seek intercession with You through the uncle of our Prophet, so send rain to us."[1]

So Al-'Abbas, may Allâh be pleased with him, stood up and supplicated Allâh, the Most High. So if asking the dead to supplicate was permissible and a valid means, 'Umar, may Allâh be pleased with him, and those with him would have asked the Messenger of Allâh ﷺ to do it, because his supplication would more likely be answered than that of Al-'Abbas, may Allâh be pleased with him. The important thing is that seeking intercession with Allâh, the Most High by asking a dead person to supplicate to Allâh, is an invalid form of *Tawassul* and it is unlawful and impermissible.

---

Groups of Muslims Will Enter Paradise Without a Reckoning (220).

[1] Reported by Al-Bukhari in the Book of Rain Prayers, in the Chapter: The People Asking the Leader to Pray for Rain if the Rain is Withheld

Another type of *Tawassul* which is not valid is when a person seeks intercession through the honor or rank of the Prophet ﷺ. The honor or rank of the Prophet ﷺ are of no benefit to the supplicator, because they benefit no one except the Messenger ﷺ. As for the supplicator, they do not benefit him so that he might seek intercession with Allâh by them. We have already mentioned that *Tawassul* means undertaking the proper means which bear fruit, so what benefit is there for you in the Messenger ﷺ possessing honor and rank before Allâh?! If you wish to seek intercession with Allâh in the correct way, say: 'Oh, Allâh! By my faith in You and Your Messenger,' or: 'By my love for Your Messenger,' or something similar, because that is the correct and beneficial means (of making *Tawassul*).

**Q. 94. What is the meaning of *Al-Wala'* (Loyalty) and *Al-Bara'* (Enmity)?**

**A.** *Al-Bara'* and *Al-Wala'* to Allâh, the Most Glorified means for a person to declare his innocence from all that Allâh has declared innocence, such as in the Words of Him, the Most Glorified, the Most High:

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا﴾

> *"Indeed there has been an excellent example for you in Ibrahım (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has appeared between us and you, hostility and hatred for ever.'"*[1]

This is with the idolatrous peoples, as Allâh, the Most Glorified says:

---

From Them (1010).

[1] *Al-Mumtahanah* 60:4

﴿وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ﴾

*"And a declaration from Allah and His Messenger (ﷺ) to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikun (polytheists) and so is His Messenger (ﷺ)."*[1]

So, it is incumbent upon every believer to declare his innocence of every polytheist and disbeliever. This is regarding people.

It is also an obligation upon every Muslim to declare himself innocent of every deed which is not pleasing to Allâh and His Messenger, even if it is not disbelief, such as sin and disobedience, as He, the Most Glorified says:

﴿وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ﴾

*"But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger ﷺ) hateful to you. Such are they who are the rightly guided."*[2]

If a believer possesses faith, but he is guilty of an act of disobedience, then we treat him with friendship due to his faith, while disliking him for his acts of disobedience. This is something common in our daily lives, for you might take a medicine which has an unpleasant taste that you dislike, but in spite of this, you take it willingly, because there is a cure in it for the illness.

Some people hate a sinning believer more than they hate a disbeliever, which is a strange thing, and it is the opposite of

[1] *Al-Tawbah* 9:3

[2] *Al-Hujurat* 49:7

what should be, because the disbeliever is an enemy of Allâh and His Messenger and of the believers, and it is incumbent upon us to hate him with all our hearts:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ﴾

*"O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allah, your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists, as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path."*[1]

﴿۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

*"O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors, helpers), they are but Awliya' of each other. And if any amongst you takes them (as Awliya'), then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists, wrongdoers and unjust)."*[2]

- Those disbelievers will not be pleased with you until you follow their beliefs and sell your religion:

[1] *Al-Mumtahanah* 60:1

[2] *Al-Ma'idah* 5:51-52

﴿وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾

*"Never will the Jews nor the Christians be pleased with you (O Muhammad ﷺ) till you follow their religion."*[1]

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَـٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَـٰنِكُمْ كُفَّارًا﴾

*"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed."*[2]

This applies to all kinds of disbelief: denial, rejection, belying, polytheism and apostasy.

As for the deeds, we declare ourselves innocent of every unlawful deed, and it is not permissible for us to be fond of unlawful deeds, nor to practice them. We declare ourselves innocent of the sins of the believer who commits acts of disobedience, but we keep good relations with him and we love him, due to the faith he possesses.

**Q. 95. What is the ruling on travelling to the lands of the disbelievers? And what is the ruling on travelling for the purpose of tourism?**

**A.** Travelling to the lands of the disbelievers is not permissible, unless three conditions are fulfilled:

1. That the person has (Islamic) knowledge by which he may repel doubts.

2. That he is of a religious character which prevents him from following his desires.

3. That it is necessary for him to travel.

If these conditions are not fulfilled, then it is not permissible to travel to the lands of the disbelievers, due to the temptation or fear of temptation that doing so would include. Likewise, such

[1] *Al-Baqarah* 2:120

[2] *Al-Baqarah* 2:109

journeys are a waste of wealth, because a person spends of lot of money during these travels. However, if there is a need for it, such as for the purpose of obtaining treatment or acquiring knowledge which is not available in his country – and he has (Islamic) knowledge and is of a religious character, as we have described, then there is no objection to it.

As for travelling to the lands of the disbelievers for the purpose of tourism, this is not a need, because he could travel to Muslim countries whose inhabitants maintain Islamic practices. Our country, all praise and thanks are to Allâh, has become a country of tourism now in some places, so he could go to them and spend his vacation there.

**Q. 96. Eminent Shaikh, a person works with the disbelievers, what do you advise him to do?**

**A.** We advise this brother who works with the disbelievers to seek work in which there are no enemies of Allâh and His Messenger ﷺ who practice a religion other than Islam. If that is easy for him, that is what is incumbent upon him. But if it is not easy for him, then there is no sin on him, because he is in his work and they are in theirs. However, this is under the condition that there is no affection or love in his heart for them, and that he holds fast to what has been ordained by the Islamic Law, regarding giving salutations to them and answering their salutations and the like, and likewise, that he neither accompanies nor attends their funerals, and that he does not take part in their festivals, and does not offer congratulations to them on such festivals, and at the same time, he should call them to Islam to the best of his ability.

**Q. 97. How can we benefit from what the disbelievers have (i.e. their technology skills etc.), without falling into what is prohibited? And do useful things fall under this category?**

**A.** The deeds of the enemies of Allâh and our enemies – and they are the disbelievers – fall into three categories:

1. Acts of worship.
2. Customs.
3. Manufacturing and occupations.

As for the acts of worship, it is well known that it is not permissible for any Muslim to imitate them in their acts of worship and whoever did so is in great danger, because that might lead him to disbelief and leaving Islam.

As for their customs, such as clothing and such like, it is unlawful to imitate them in that, according to the words of the Prophet ﷺ:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

*"Whoever imitated a people, he is one of them."*[1]

As for the manufacturing and occupations, there is no sin in learning from the things which they manufacture, in which there is a general benefit, and utilizing them. This is not considered imitation; rather it is considered participation in beneficial works, which, if one does them, he is not considered to be imitating them (i.e. the disbelievers).

As for the saying of the questioner: And do *useful things fall under this category?* we say that *something being useful is not an evidence unto itself.* Rather we say that these *useful things* if we establish that they are useful, then the Islamic Law testifies to their validity and acceptability, and they are a part of the Islamic Law. But if the Islamic Law testifies to their invalidity, then they are not *useful things*, even if the one who does them claims that they are. If they are neither this nor that, then they go back to the basic principle: If they are acts of worship, then the basic

[1] Reported by Abu Dawud in the Book of Dress, in the Chapter: What Has Been Said Regarding Caps (4031).

principle in acts of worship is prohibition; and if they are not acts of worship, then the basic principle is permissibility. From this it is clear that the *useful of something is* not an independent evidence.

## Q. 98. What is the ruling on bringing non-Muslims to the Arabian Peninsula?

**A.** I fear that bringing non-Muslims to the Arabian Peninsula is a form of disobedience to the Messenger of Allâh ﷺ, since it has been authentically reported from him in *Sahih Al-Bukhari* that he said during his terminal illness:

«أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ»

*"Expel the polytheists from the Arabian Peninsula."*[1]

In *Sahih Muslim*, it is reported that he said:

«لَأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا»

*"I will expel the Jews and Christians from the Arabian Peninsula until there remains none but Muslims."*[2]

However, bringing them when there is a need for them, if there are no Muslims who can fulfill this need is permissible, under the condition that they are not given permanent residence.

But having said that it is permissible, if bringing them leads to corruption in religious matters, such as in *'Aqidah* or morality, then it would be unlawful. This is because if something

[1] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: May Intercession be Sought for the Jews and Christians Living Under Muslim Protection (3053).

[2] Reported by Muslim in the Book of *Jihad* and Military Expeditions, in the Chapter: Expelling the Jews and Christians From the Arabian Peninsula (1767).

permissible involves corruption, it becomes unlawful by virtue of the principle that what leads to the unlawful is itself unlawful, as is well known. Among the types of corruption included in that is the fear of their being loved (by the Muslims) and the acceptance of their disbelief, and the loss of religious fervor due to mixing with them. In the Muslims, all praise and thanks are to Allâh, there is superiority and sufficiency. We ask Allâh for guidance and success.

**Q. 99. Eminent Shaikh, some people claim that the reason for the Muslims' backwardness is their adherence to their religion; and the argument which they advance for that is based upon the fact that when the West abandoned all religions and became liberated from them, they reached their present advanced level of civilization. And possibly, they support this misleading argument by pointing out the plentiful rains and agriculture which they have. What is the opinion of Your Eminence?**

**A.** Such words do not emanate from anyone except a person whose faith is weak or one whose faith is lost, who is ignorant of history, and who knows nothing of the causes by which Allâh's Help is attained.

For when the Muslim community adhered to its religion in the early years of Islam, it had might, strength and power, and it held sway over all aspects of life. Indeed, some people say that the only knowledge by which the West benefited was that which they transmitted from the Muslims in the early years of Islam. But the Muslim community has become backward in religious matters, and innovated in Allâh's religion with things that are not part of it in beliefs, in words and in deeds. This has resulted in tremendous underdevelopment and backwardness. And we know for certain and we call upon Allâh, the Almighty, the All-Powerful to witness this that were we to return to the

religious beliefs and practices of our ancestors, we would have might and prestige and ascendancy over all mankind.

This is why, when Abu Sufyan spoke to Heraclius, the King of Rome – and Rome at that time was considered the most powerful nation – about the beliefs and practices of the Messenger ﷺ and his Companions, may Allâh be pleased with them, he (Heraclius) said: "If what you say is true, then he will take possession of what is beneath my feet." Then when Abu Sufyan and his companions left the presence of Heraclius, he said: "The matter of Ibn Abi Kabshah[1] has become very important. The King of Rome fears him."[2]

As for the advances which have taken place in the disbelieving, heretical Western countries, in the field of manufacture and others, if we look at our religion, we find that it does not forbid that. But unfortunately, we have lost this and that: We have lost our religion and we have lost our material world; but in any case, the Islamic religion does not oppose this progress; in fact, Allâh, the Most High says:

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ﴾

*"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy."*[3]

And He says:

﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ﴾

*"He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the*

[1] Referring to the Messenger of Allah ﷺ.

[2] Reported by Al-Bukhari in the Book of the Beginning of Creation.

[3] *Al-Anfal* 8:60

*path thereof and eat of His provision."*[1]

And He, the Most High says:

﴿هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا﴾

*"He it is Who created for you all that is on earth."*[2]

And also other Verses which announce clearly to man that he may profit, work and benefit, but not at the expense of his religion. And these disbelieving communities were originally disbelievers: The religion which they followed is a false religion. So their rejecting it is the same as if they follow it – there is no difference. And Allâh, the Most Glorified, the Most High says:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

*"And whoever seeks a religion other than Islam, it will never be accepted of him."*[3]

Even though the people of the Scripture, the Jews and Christians, have a degree of superiority over other disbelievers, as far as the Hereafter is concerned, they and others (i.e. other disbelievers) are equal. This is why the Prophet ﷺ swore that there is no Jew or Christian who hears from him, and then does not follow the message he brought, he will be one of the inhabitants of the Fire. So, they are originally disbelievers, whether they follow Judaism or Christianity or they do not follow them.

As for the rains and other things which they receive, they are being subjected to a trial and a test thereby from Allâh, the Most High. He has advanced for them the good things to the life of this world, as the Prophet ﷺ said to 'Umar bin Al-Khattab, may Allâh be pleased with him, when he observed the marks left by his sleeping mat on his side, he cried, and said to

---

[1] *Al-Mulk* 67:15

[2] *Al-Baqarah* 2:29

[3] *Aal 'Imran* 3:85

him: "Oh, Messenger of Allâh! Persia and Rome live in the splendor in which they do, and you are in this situation." So he ﷺ said:

«يَا عُمَرُ، هَؤُلَاءِ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا، أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا، وَلَنَا الآخِرَةُ»

*"Oh, 'Umar! Those people have had their good things advanced to them during their lives in this world. Are you not happy that they should have the life of this world and we should have the Hereafter?"*[1]

In addition, they are afflicted by drought, disasters, earthquakes and destructive storms, as is well known. It is always reported on the radio, in the newspapers, and other media, but the one who posed the question about it is blind, Allâh has taken away his sight, so he does not know the true state of affairs. So, my advice to him is to turn to Allâh, the Almighty, the All-Powerful in repentance for these ideas before death comes to him, and to return to his Lord, and he should know that there is neither power, nor prestige nor victory, nor dominion for us unless we return to the religion of Islam in a true manner which is confirmed by our words and our deeds. He should know that what those disbelievers are following is false, not true, and that their eternal dwelling will be the Fire, as Allâh has informed us in His Book and upon the tongue of His Messenger ﷺ. This provision with which Allâh has blessed them is only a trial and a test, and the advance of good things, when they die, they will be separated from these blessings and go to the Hell-fire, where their distress, pain and sadness will be

[1] Reported by Al-Bukhari in the Book of the Beginning of Creation, in the Chapter: The Chamber and the High Vantage Point (2428) and by Muslim in the Book of Divorce, in the Chapter on *Eela'* (swearing to stay away from one's wife for four months) and Seclusion From the Wives (1479).

increased for them. This is from the Wisdom of Allâh, the Almighty, the All-Powerful that He provides for those people, because as I said, they are not safe from the disasters which afflict them, such as earthquakes, drought, storms, floods and the like. So, I ask Allâh for the one from whom this question emanated, that He guide him and grant him success, and that He return him to the truth, and make us all understand our religion, verily, He is the Most Generous, the Most Kind.

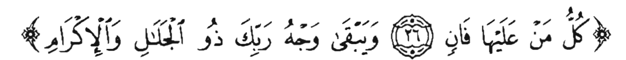
**Q. 100. Some people say that correcting pronunciation is not important, as long as the heart is sound; what is the advice of Your Eminence?**

**A.** If what is intended by correcting pronunciation is speech in the Arabic language, then that is correct, because it is not important for sound *'Aqidah* if speech is ungrammatical with regard to the Arabic language, as long as the meaning is understood and is correct.

However, if what is intended by correcting pronunciation is abandoning words which are evidence of disbelief and *Shirk*, then the saying is not correct. Indeed, correct pronunciation is important and it is not possible for us to say to a person: Say whatever you want, as long as the intention is correct, rather we say that words are restricted by what has been brought by the Islamic Law.

**Q. 101. What is the ruling on the saying: 'May Allâh perpetuate your days'?**

**A.** The saying: 'May Allâh perpetuate your days' is a transgression in supplication, because perpetuation of days (i.e. life) is impossible and it is negated by the Words of Allâh, the Most High:



*"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever."*[1]

And the Words of Him, the Most High:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَـٰلِدُونَ﴾

*"And We granted not to any human being immortality before you (O Muhammad ﷺ); then if you die, would they live forever?"*[2]

**Q. 102. Some people ask by Allâh's Face, saying: 'I ask you by Allâh's Face for such and such,' what is the ruling on this saying?**

**A.** Allâh's Face is greater than that a person should ask some material thing by it, making his request by Allâh's Face, like the means by which he makes intercession in order to achieve his aim from this man. So no one should ask such a question, i.e. no one should say: 'May Allâh's Face be upon you,' or: 'I ask you by Allâh's Face,' or anything similar.

**Q. 103. What is the ruling on saying: 'May Allâh prolong your existence,' and 'May your life be prolonged'?**

**A.** It should not be said: 'May Allâh prolong your existence,' because prolonged existence could be good and it could be bad, for the most evil of people is one whose existence is prolonged and whose deeds are evil; therefore, if he said: 'May Allâh prolong your existence in obedience to Him,' or the like, there is no objection to that.

**Q. 104. Frequently, we see written on walls the Name of His Majesty: Allâh and next to it is the name: Muhammad ﷺ, or we find it written on papers or on books, or on some copies of the Qur'ân; is placing them there correct?**

[1] *Ar-Rahman* 55:26-27

[2] *Al-Anbiya'* 21:34

**A.** Placing them there is not correct, because this places the Prophet ﷺ as a rival to Allâh, equaling Him. If anyone saw this writing and he did not know better, he would be convinced that they were equals and the same, therefore, the name of the Messenger of Allâh ﷺ should be removed. There remains doubt regarding the writing of Allâh alone, because it is a word spoken by the *Sufis*, which they make a substitute for *statements of remebrance*, saying: Allâh, Allâh, Allâh, for this reason, it should also be eliminated and Allâh and Muhammad should not be written on walls, nor on papers, nor on anything else.

**Q. 105. What is the ruling on this expression: 'Allâh is asking about your situation'?**

**A.** This expression: 'Allâh is asking about your situation' is not permissible, because it implants the delusion that Allâh, the Most High does not know the situation, and has to ask about it, and it is well known that that is an abominable thing. The speaker does not in fact mean to say that something is hidden from Allâh, and that He needs to ask about it, but this expression could convey this meaning, or make someone believe that this is the intended meaning. So, it must be avoided and instead you should say: 'I ask Allâh that He honor you,' or that 'He be Kind to you,' or the like.

**Q. 106. What is the ruling on the saying: 'So-and-so, to whom mercy has been shown,' and 'Allâh has encompassed him with His Mercy,' and 'He has moved on to the Mercy of Allâh'?**

**A.** There is no objection to the saying: 'So-and-so, to whom mercy has been shown,' and 'Allâh has encompassed him with His Mercy,' because the saying: 'to whom mercy has been shown' is a form of expressing optimism and hope and it is not a way of stating a fact. If it is a form of expressing optimism and hope, then there is no objection to it.

As for the saying: 'He has moved on to the Mercy of Allâh,' it appears to me that it is likewise a form of expressing optimism and hope and not a way of stating a fact, because such things are from the affairs of the unseen and it is not possible to speak decisively about it. Likewise, it should not be said: 'He has moved on to the Highest Companion.'

**Q. 107. What is the ruling on these expressions: In the name of the nation, in the name of the people, and in the name of Arabism?**

**A.** If a person intends by these expressions to say that he is speaking on behalf of the Arabs or on behalf of the citizens of the country, then there is no objection to that, but if he intended thereby to seek blessings and help, then it is a form of *Shirk* and it could even be major *Shirk*, according to how the one who says it intended in his heart to glorify the thing from which he sought help.

**Q. 108. What is the ruling on the saying of the common people: 'You have blessed us,' and 'Blessings have visited us'?**

**A.** When the common people say: 'You have blessed us,' they do not intend what they intend when they say it regarding Allâh, the Almighty, the All-Powerful; they only mean to say: 'A blessing has come to us through your visit,' and it is correct to attribute blessings to a person. When the Verse of *Tayammum* was revealed after 'Aishah, may Allâh be pleased with her, lost a necklace, Usaid bin Hudair, may Allâh be pleased with him, said: "It is not the first blessing of yours, Oh, family of Abu Bakr."[1]

[1] Reported by Al-Bukhari in the Book of *Tayammum* (334) and by Muslim in the Book of Menstruation, in the Chapter on *Tayammum* (289).

Seeking blessings will be one of these two categories:

1. That the request for blessings is through something lawful and well known, such as the Noble Qur'ân; Allâh, the Most High says:

﴿وَهَٰذَا كِتَٰبٌ أَنزَلۡنَٰهُ مُبَارَكٌ﴾

*"And this (the Qur'an) is a blessed Book which We have sent down."*[1]

From His Blessings is that whoever acted upon it and performed *Jihad* by it, he will achieve victory, and Allâh has saved many communities from *Shirk*. Also from His Blessings, is that (reciting) one letter of the Qur'ân is rewarded as ten good deeds, and this saves time and effort for a person.

2. That the request for blessings be through something perceptible and well known, such as knowledge, for such a man seeks blessings from Allâh through his knowledge and calling people to good. Usaid bin Hudair, may Allâh be pleased with him, said: "It is not the first blessing of yours, Oh, family of Abu Bakr." And Allâh sometimes causes good things to come through the hands of some people, which He does not cause to come by the hands of others.

There are imagined, false blessings, such as those claimed by the *Dajjals* who say that so-and-so, the deceased whom they claim to be Allâh's *Wali* has sent down from his blessings to someone, and such like claims. This blessing is false, and there is no effect from it. Satan might have some effect in the matter, but they are no more than physical effects, due to the fact that Satan serves this *Shaikh*, and so it is a trial (for the people).

As for the way to know whether these are true or false blessings, it is known by the condition of the person. If he is one of the pious *Awliya'* of Allâh, who adhere to the *Sunnah* and who

[1] *Al-An'am* 6:92

avoid innovations, Allâh might place in his hands good and blessings which He does not place in the hands of others. However, if he contradicts the Book (of Allâh) and the *Sunnah*, or calls to that which is false, then his blessing is imaginary; and the devils might be bringing this in order to help him in his falsehood.

**Q. 109. What is the ruling on the saying of people: 'Fate intervened' and 'Allâh's Providence intervened'?**

**A.** The saying of people: '*Al-Qadar* intervened' and 'Allâh's Decree intervened' is incorrect, because it means that *Al-Qadar* acted wrongly by intervening, and that it is like an unwelcome intruder in the matter, in spite of the fact that it, i.e., *Al-Qadar* is the root of the matter. So, how can it be said that it intervened?! Therefore, it is more correct to say: 'But Allâh's Ordainment and His *Qadar* occured,' or '*Al-Qadar* took effect,' or the like. Like this is the saying: 'Allâh's Decree intervened.' It is better to replace it with the saying: 'Allâh's Decree took place' or 'Allâh's Decree required (it).'

**Q. 110. We hear and read the expression 'freedom of thought,' and it is a call to freedom of belief; what are your comments regarding this?**

**A.** Our comment on this is that anyone who declares it permissible for a person to have freedom of belief, that he is free to believe in whatever religion he wishes is a disbeliever. Everyone who believes that it is permissible for someone to follow a religion other than the religion of Muhammad ﷺ is a disbeliever in Allâh, the Almighty, the All-Powerful, who must repent, and if he does so, (all well and good) but if not, then he must be executed.

Religions are not ideas, they are revelation from Allâh, the Almighty, the All-Powerful, which He sends down to His

Messengers in order that His worshippers follow it. This word, I mean the word concept, by which it is intended religion, should be removed from the vocabularies of Islamic books, because it leads to this false meaning. That is, it is said about Islam that it is a concept, and that *An-Nasraniyyah* is a concept and that Judaism is a concept; and by *An-Nasraniyyah*, I mean what its followers call *Al-Maseehiyyah* (Christianity). This leads to the idea that all of these types of Legislation are simply earthly ideas or concepts which are embraced by those people who wish to do so. Whereas the fact is that the Heavenly Religions are Heavenly Religions from Allâh, the Almighty, the All-Powerful which mankind must believe to be Revelation from Allâh, by which His creatures worship Him, and it is not permissible to describe them as ideas.

In short, whoever believed that it is permissible for a person to follow any religion he wishes, and that he is free in what he follows, then such person is a disbeliever in Allâh, the Almighty, the All-Powerful, because Allâh, the Most High says:

﴿وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَـٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ﴾

*"And whoever seeks a religion other than Islam, it will never be accepted of him."*[1]

And He says:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَـٰمُ﴾

*"Truly, the religion with Allah is Islam."*[2]

So, it is not permissible for anyone to believe that a religion other than Islam is permissible, that it is allowed for a person to worship by it. In fact, if he believes this, then the scholars have declared that he is a disbeliever, who is outside the pale of Islam.

---

[1] *Aal 'Imran* 3:85

[2] *Aal 'Imran* 3:19

**Q. 111. Is it permissible for a person to say to a *Mufti*[1] : What is the ruling of Islam on such and such, or: What is the view of Islam?**

**A.** It should not be said: 'What is the ruling of Islam on such and such,' or: 'What is the view of Islam,' because he might make a mistake, in which case, what he said would not be the ruling of Islam. But if the ruling is a clear evidence, then there is no objection to that, such as when he says: What is the ruling of Islam on eating dead meat? Then we would say: The ruling of Islam on eating dead meat is that it is unlawful.

**Q. 112. What is the ruling on the sayings: *'Az-Zuruf* willed that such and such should occur' and *'Al-Aqdar* willed such and such'?**

A. The sayings: *'Al-Aqdar* willed' and *'Az-Zuruf* willed' are detested expressions, because the word *Az-Zuruf* (circumstances) is the plural of *Zarf* and they are periods of time, and a period of time does not have any will. Likewise, *Al-Aqdar* (the decrees) is the plural of *Qadar* and *Qadar* does not have any will, for it is only Allâh, the Almighty, the All-Powerful Who wills. Yes, if a person said: 'Allâh's *Qadar* necessitated such and such,' there is no objection to that. But as for will, it is not permissible to attribute it to *Al-Aqdar*, because will means want or desire, and an adjective has no desire, only the noun which it describes has desire.

**Q. 113. What is the ruling on saying: 'So-and-so is a *Shaheed* (martyr)'?**

**A.** The answer to that is that testifying that someone is a *Shaheed* is in two forms:

1. That it is tied to a general description, such as the saying:

---

[1] *Mufti*: An Islamic scholar with the requisite knowledge to deliver legal verdicts.

Every person who is killed in Allâh's Cause is a martyr, or: whoever is killed defending his property is a martyr, or: whoever died from plague is a martyr, and the like. Then this is permissible, as reported in the evidences (from the *Sunnah*). In these cases one is testifying to something which has been informed about by Allâh's Messenger ﷺ. By our saying: 'it is permissible,' we mean that it is not forbidden, although testifying to it is an obligation, since we are obliged to believe whatever the Messenger of Allâh ﷺ tells us.

2. That the testimony is tied to a particular person. Such as your saying to a particular individual that he is a martyr; this is not permissible except for a person about whom the Prophet ﷺ has testified that he is a martyr or about whom the Muslim community is agreed that he is a martyr. Al-Bukhari, may Allâh have mercy on him, has explained this in his words: Chapter: It Should not be Said: So-and-so, the martyr. Ibn Hajr said in *Al-Fath* in volume 6, page 90: That is, in a positive manner, unless it is by way of revelation. And it is if he was referring to the *Hadith* of 'Umar, may Allâh be pleased with him, in which it is stated that he delivered a sermon saying: You say in your battles that so-and-so is a martyr and so-and-so died as a martyr and it might be that he overburdened his riding beast (i.e. and it fell on him and killed him). So do not say that; instead, say as the Messenger of Allâh ﷺ said:

«مَنْ مَاتَ فِي سَبِيلِ اللهِ، أَوْ قُتِلَ فَهُوَ شَهِيدٌ»

*"Whoever died or was killed in Allâh's Cause, he is a martyr."*

And this is a *Hasan Hadith* reported by Ahmad and Sa'id bin Mansur and others, by way of Muhammad bin Sireen, on the authority of Abul-'Ajfa', from 'Umar. (end of quote)

And (it is not permissible) because testifying to something cannot be done without knowledge of it, and a man being a martyr is conditional upon him fighting, so that the Word of

Allâh is supreme. But this is a hidden intention, and there is no way to know of it, which is why the Prophet ﷺ said, indicating that:

«مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ - وَاللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ -»

*"The like of the Mujahid in Allâh's Cause and Allâh knows better who is the Mujahid in Allâh's Cause."*[1]

And he ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللهِ - وَاللهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ - إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَكَلْمُهُ يَثْعَبُ دَماً، اللَّوْنُ لَوْنُ الدَّمِ، وَالرِّيحُ رِيحُ الْمِسْكِ»

*"By Him in Whose Hand is my soul, no one will be wounded in Allâh's Cause and Allâh knows better who was wounded in His Cause except that on the Day of Resurrection he will come forth with his wound having the color of blood, but the fragrance of musk."*[2]

Al-Bukhari reported them both from the *Hadith* of Abu Hurairah, may Allâh be pleased with him. But whoever appeared to be righteous, we hope that he is so, yet we do not testify for him to that effect, nor do we hold a bad opinion of him. Hope is a level between the two levels (i.e. stating categorically that someone is a martyr and stating categorically that he is not). However, in the life of this world, we treat him according to the rulings of the martyrs, so if he was killed during *Jihad* in Allâh's Cause, he will be buried bloodied in his clothes, and without (funeral) prayer being conducted over

[1] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: The Best of People is a Believer Who Struggles With His Person and His Wealth in Allah's Cause (2787).

[2] Reported by Al-Bukhari in the Book of *Jihad* and Military Expeditions, in the Chapter: Whoever Goes out in the Cause of Allah, the Almighty, the All-powerful (2803).

him, and if he was one of the other martyrs (who died of plague etc.), he will be washed and placed in a shroud and prayer will be conducted over him.

And (it is not permissible) because, if we testified for someone that he is a martyr, that testimony would necessitate that we testify that he is in Paradise, and that contradicts the practice of *Ahlus-Sunnah*, for they do not testify that anyone is in Paradise except one for whom the Prophet ﷺ has described, or one whom he has mentioned by name. Others among them opined that it is permissible to testify to that for one whom the (Muslim) community unanimously agree was praiseworthy. This was the opinion of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him.

From this it is clear, that it is not permissible for us to testify that a particular person is a martyr, unless there is evidence or consensus to that effect. But if anyone's outward appearance suggests that he is righteous, then we hope that he is so, as mentioned previously, and that is sufficient praise for him. And knowledge of him is with Allâh, the Most Glorified, the Most High.

**Q. 114. What is the opinion of Your Eminence regarding the use of the word *Sudfah*?[1]**

**A.** Our opinion regarding this saying is that there is no objection to it, and this is something which is common knowledge. I believe that there are some *Ahadith* using this expression: We chanced upon the Messenger of Allâh ﷺ, the Messenger of Allâh ﷺ chanced upon us, but no particular *Hadith* comes to mind at the moment in this regard.[2]

---

[1] *Sudfah*: Chance, coincidence.

[2] Reported by Al-Bukhari in the Book of Provision, in the Chapter: A Wife's Working in Her Husband's House (5361) and by Muslim in the Book of the Virtues of the Companions (4491), (4496).

Coincidence and chance regarding the actions of a person are matters of fact, because a person does not know the unseen, so something might happen to him by chance without him being aware of it, without advance warning, and without him expecting it. But with regard to the Actions of Allâh, this does not happen, because everything is known to Allâh, and everything with Him is according to a pre-ordained measure, and nothing ever happens that is by chance to Him. But with regard to you and I, we might meet coincidentally without being aware of it, and without forewarning, this is called *Sudfah*, and there is no sin in it. But as regards the Action of Allâh, this is something forbidden and it is impermissible (to say).

**Q. 115. What is the opinion of His Eminence the Shaikh, may Allâh reward him with goodness, regarding the expressions: 'Islamic idea' and 'Islamic thinker'?**

**A.** The expression 'Islamic idea' is one which we should beware of, since it necessitates that we consider Islam to be equivalent to ideas, the likes of which it is permissible to accept or reject. This is a great danger which has been introduced to us by the enemies of Islam without us being aware of it.

As for the expression 'Islamic thinker,' I do not know of any objection to it, because it is a description of a Muslim man and a Muslim man is a thinker.

**Q. 116. Is it correct to divide the religion into superficial matters (such as the beard) and primary matters?**

**A.** Dividing the religion into superficial matters and primary matters is incorrect and invalid, because all of the religion is of primary importance, all of it is beneficial to the worshipper, all of it brings him closer to Allâh, the Almighty, the All-Powerful, a person is rewarded for all of it, he benefits from all of it by the increase in his faith, and his humility towards his Lord, the Almighty, the All-Powerful, even in matters relating to clothing,

appearance, and suchlike.

All of these things, if a person does them seeking to get closer to Allâh, the Almighty, the All-Powerful, and in obedience to His Messenger ﷺ, then he will be rewarded for them. Superficial matters, as we know, are not beneficial, and may be discarded. There is nothing of this nature in the Islamic religion nor in Islamic Law. Rather, all of the Islamic Law is of the essence, and a person benefits from it if his intention is purely and sincerely for Allâh, and he obeys the Messenger of Allâh ﷺ with *Ihsan*.

It is incumbent upon those who propagate this saying to think about the matter carefully, so that they may know the truth, and the correct view, after which, they should follow it, and abandon expressions such as these. It is true that there are matters of great importance in the Islamic religion, such as the five pillars of Islam, which have been made clear by the Messenger ﷺ in his words:

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ بَيْتِ اللهِ الْحَرَامِ»

*"Islam is built upon five (pillars): To testify that none has the right to be worshipped except Allâh and that Muhammad is the Messenger of Allâh, to establish prayer, to pay Zakah, to fast the month of Ramadan, and to perform pilgrimage (Hajj) to the Sacred House."*[1]

There are other things that are of less importance than these, but there are no superficial matters in it, such that a person does not benefit from them, or that he may throw aside and discard.

[1] Reported by Al-Bukhari in the Book of Faith, in the Chapter: Your Supplication is Your Faith (8) and by Muslim in the Book of Faith, in the Chapter: Explanation of the Pillars of Islam and its Great Supports (16).

As for the matter of the beard, there is no doubt that growing it is an act of worship, because the Prophet ﷺ commanded it, and everything which the Prophet ﷺ ordered is an act of worship which brings a person closer to his Lord. Indeed, it is a part of the guidance of the Prophet ﷺ and all of his brothers, the Messengers, peace be upon them, as Allâh, the Most High said regarding Harun, that he said to Moses, peace be upon them:

﴿يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِيٓ﴾

*"O son of my mother! Seize (me) not by my beard, nor by my head!"*[1]

And it has been authentically reported from the Prophet ﷺ that growing the beard is a part of the *Fitrah* upon which Allâh created mankind, so growing it is a part of worship, it is not a custom, nor is it a superficial matter, as claimed by those who say that it is.

**Q. 117. What is the ruling on the saying: 'He has been buried in his final abode'?**

**A.** The saying of a person: 'He was buried in his final abode' is not permissible, because if you said 'in his final abode' then that necessitates that the grave is the last thing for him, and that implies rejection of Resurrection. It is well known to the generality of the Muslims, that the grave is not the last thing, except to those who do not believe in the Last Day. For them, the grave is the last thing but as for the Muslim, the last thing for him is not the grave. A Bedouin heard a man reciting the Words of Allâh, the Most High:

﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ﴾

*"The mutual rivalry (for piling up of worldly things) diverts you,*

[1] *Ta-Ha* 20:94

*until you visit the graves (i.e. till you die).*"[1]

And he said: "By Allâh, the visitor is not a resident." Because one who visits some place, goes from there, and so there must be a Resurrection and this is correct.

For this reason, we must avoid this expression and it should not be said of the grave that it is the final abode, because the final abode is either Paradise or the Fire on the Day of Resurrection.

**Q. 118. Is it correct to apply the expression *Al-Maseehiyyah*[2] to Christianity and *Maseehi*[3] to the Christian?**

**A.** There is no doubt that the Christians' claim to be followers of the Messiah, after the advent of the Prophet ﷺ, is incorrect, because if it were correct, they would have believed in Muhammad ﷺ, since their belief in Muhammad ﷺ is belief in the Messiah, 'Isa, the son of Maryam, peace be upon him, as Allâh, the Most High says:

﴿وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَـٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَـٰتِ قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ﴾

*"And (remember) when 'Isa (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' But when he (Ahmad, i.e. Muhammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.'*[4]

---

[1] *At-Takathur* 102:1-2

[2] *Al-Maseehiyyah*: The Religion of the Messiah.

[3] *Maseehi*: Messianic.

[4] *As-Saff* 61:6

The Messiah, 'Isa the son of Maryam, peace be upon him, did not give them the glad tidings of Muhammad ﷺ except that they might follow the Message which he brought. Because giving glad tidings of something that is not beneficial is vain talk, which could not possibly proceed from a person of even the slightest of intelligence, let alone from one of the noble Messengers of strong will, 'Isa the son of Maryam, peace be upon him, and he whom 'Isa the son of Maryam informed the children of Israel of is Muhammad ﷺ. Allâh said:

﴿فَلَمَّا جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ﴾

*"But when he (Ahmad, i.e. Muhammad) came to them with clear proofs, they said: This is plain magic."*

This is a clear evidence that the Messenger whom he informed about has already come, but they disbelieved in him, and said that this is plain magic. So, if they have disbelieved in Muhammad ﷺ, then this is disbelief in 'Isa the son of Maryam, peace be upon him, who gave them the glad tidings of Muhammad ﷺ, in which case, it is not correct for them to claim allegiance to him, and to say that they are followers of the Messiah, since if they truly were, they would have believed in the glad tidings which the Messiah, the son of Maryam gave to them. Allâh has imposed a commitment and a covenant upon 'Isa the son of Maryam and others among the Messengers, peace be upon them, to believe in Muhammad ﷺ, as He, the Most High says:

﴿وَإِذۡ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيۡتُكُم مِّن كِتَٰبٖ وَحِكۡمَةٖ ثُمَّ جَآءَكُمۡ رَسُولٞ مُّصَدِّقٞ لِّمَا مَعَكُمۡ لَتُؤۡمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥۚ قَالَ ءَأَقۡرَرۡتُمۡ وَأَخَذۡتُمۡ عَلَىٰ ذَٰلِكُمۡ إِصۡرِيۖ قَالُوٓاْ أَقۡرَرۡنَاۚ قَالَ فَٱشۡهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ﴾

*"And (remember) when Allah took the Covenant of the Prophets, saying: 'Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah), and afterwards there will*

*come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.' Allah said: 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said: 'We agree.' He said: 'Then bear witness; and I am with you among the witnesses (for this).'"*[1]

And the one who brought that which confirms what is with them is Muhammad ﷺ, according to the Words of Allâh, the Most High:

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ﴾

*"And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohaymin (trustworthy in highness and a witness) over it (old Scriptures). So, judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth."*[2]

In short, the claim of the Christians to be followers of the Messiah, 'Isa the son of Maryam is belied by the facts, because they have disbelieved in the glad tidings of the Messiah, 'Isa the son of Maryam, and the subject of that news was Muhammad ﷺ, and their disbelief in him is disbelief in 'Isa the son of Maryam.

**Q. 119. What is your opinion regarding the expression: 'Allâh forbid'?**

**A.** I dislike that anyone should say: 'Allâh forbid,' because it might be imagined by his saying 'Allâh forbid' that someone

[1] *Aal 'Imran* 3:81
[2] *Al-Ma'idah* 5:48

forces Allâh to do something and so he says: 'Allâh forbid.' And as the Messenger of Allâh ﷺ said:

«لَا مُكْرِهَ لَهُ»

*"There is none who can force Him."*

The Messenger ﷺ said:

«لَا يَقُولُ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، وَلَكِنْ لِيَعْزِمِ الْمَسْأَلَةَ، وَلْيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللهَ لَا مُكْرِهَ لَهُ، وَلَا يَتَعَاظَمُهُ شَيْءٌ أَعْطَاهُ»

*"None of you should say: 'Oh, Allâh, forgive me if You will, oh, Allâh, show mercy to me if You will,' but (instead) he should be resolute in his request, and firm in his desire, because there is none who can force Allâh, and there is nothing so great to Allâh that He cannot grant it."*[1]

It is better to say 'May Allâh not ordain' rather than 'Allâh forbid,' because it is less likely that something which is not permissible regarding Allâh, the Most High will be imagined.

**Q. 120. When someone dies, some people say:**

﴿يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ۝٢٧ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾

*"(It will be said to the pious — believers of Islamic Monotheism:) O (you) the one in (complete) rest and satisfaction! Come back to your Lord, — well-pleased (yourself) and well-pleasing (unto Him)!"*[2]

**What is the ruling on this?**

**A.** It is not permissible to apply this to a particular individual, because this is a testimony that he is one of this group (i.e. those who will enter Paradise).

[1] Reported by Al-Bukhari in the Book of Invitations, in the Chapter:
[2] *Al-Fajr* 89:27-28

# فتاوى الصلاة

# Fatawa Relating to Prayer

**Q. 121. What is the basic principle regarding purification from *Al-Hadath* and *Al-Khabath*?**

**A.** The basic principle regarding purification from *Al-Hadath* is that it is purified by water. There is no purification except with water, whether the water is clear or altered by something pure. The most authoritative opinion is that if water is altered by something pure, then it continues to be known as water and it does not lose its purifying nature; rather it is pure in itself and it purifies other things. But if no water is found, or it is feared that harm will result from using it, then its use may be waived in favor of *Tayammum*, which is performed by striking the ground with the palms of the hands, then wiping the face with them, then wiping them together. This is regarding purification from *Al-Hadath*.

As for purification from *Al-Khabath*, any agent may be used to remove *Al-Khabath*, whether it be water or any other medium by which purification is achieved; this is because what is meant by purification from *Al-Khabath* is the removal of that impure thing by any medium of removal. So, if that impure thing is removed by water or petrol or any other liquid or dry cleaning agent whatsoever, then that will be purification for it. However, the impurity of a dog must be washed seven times, the first of them with dust.

From this we understand the difference between what brings about purification in matters of *Al-Khabath* and what brings about purification in matters of *Al-Hadath*.

**Q. 122. Is impurity removed by anything other than water? And does steam which is used to clean coats purify them?**

**A.** Removing impurity is not an act of worship in itself. The removal of impurity is only the elimination of some dirty impure thing. So, by whatever means the impurity is removed,

then that thing is a purifier for it, whether it be water, petrol or any remover. So, when the impure substance is removed by any means whatsoever, it is considered a purifier for it. This is so, even, according to the most authoritative opinion which was the chosen opinion of Shaikhul-Islam, Ibn Taimiyyah, if it is removed by sun or wind, because the place is cleaned by it. This is because it is, as I said, an impure filthy substance, and wherever it is found that place becomes impure due to it, and whenever it is removed, the place returns to its origin, i.e. to pure state. So, everything which removes an impure substance and its traces, except that one is pardoned for the color which will not wash out, is a purifier for it, and based upon this, we say: If the impurity is removed by it, then steam which is used to clean coats is a purifier.

**Q. 123. What is the ruling on water which has altered due to remaining for a long period of time?**

**A.** This water is pure, even if it is altered, because it has not altered due to any external adulteration, but only due to having remained for a long time in this place. And there is no objection to making ablution (*Wudu'*) with it and the ablution in that case is valid.

**Q. 124. What is the wisdom behind the prohibition of wearing gold for men?**

**A.** You should know, oh, questioner, as should every person who reads this reply, that the wisdom behind the rulings of the Islamic Law, for every believer, is the saying of Allâh and that of His Messenger ﷺ, according to the Words of Allâh, the Most High:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

*"It is not for a believer, man or woman, when Allah and His*

*Messenger (ﷺ) have decreed a matter that they should have any option in their decision."*[1]

So, to anyone who asks us about something the obligation or prohibition of which is proven by the Book (of Allâh) and the *Sunnah*, then we reply: The reason for that is the Saying of Allâh, the Most High, or the saying of His Messenger ﷺ. This reason is sufficient for every believer. This is why when 'Aishah, may Allâh be pleased with her, was asked why the menstruating woman must make up for her fasts and not her prayers, she replied: We were afflicted by that (i.e. menstruation) and we were ordered to make up for the fasts and we were not ordered to make up for the prayers.[2] This is because a text from the Book (of Allâh), or the *Sunnah* of the Messenger of Allâh ﷺ, is reason enough for every believer. However, there is no objection to a person asking about the reason, and seeking the wisdom behind the Judgements of Allâh, the Most High. (Such discussion) increases one's peace of mind, and by it, the lofty stature of the Islamic Law is demonstrated. For the judgements are related to their reasons, and it is also possible to make analogies through such judgements if the reason for this judgement for which there is a text, is confirmed in some other matter for which there is no text. So, knowledge of the Islamic wisdom behind something has these three benefits in it.

Having said that, we say in reply to the question: It has been confirmed from the Prophet ﷺ that he forbade the wearing of gold for men and not women. The reason for this is that gold is one of the most expensive things by which a person beautifies and adorns himself, and so it is an adornment and jewelry, and

[1] *Al-Ahzab* 33:36

[2] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Menstruating Woman Does no Make up for Prayer (321); and by Muslim in the Book of Menstruation, in the Chapter on the Obligation to Make up for Fasting (335).

a man is not intended for such a thing as this. That is, he is not a person who is made complete or perfected by something else; rather a man is complete within himself due to his manliness and because he does not need to beautify himself for another person in order to make him like him. This is different with a woman, for a woman is incomplete and needs something to complete her beauty, and because of that she wants to complete her beauty by the most expensive type of jewelry in order to encourage the improvement of relations between her and her husband. For this reason, it is permitted for a woman to adorn herself with gold, but not for a man. Allâh, the Most High says, in describing a woman:

﴿أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ﴾

*"(Like they then for Allah) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?"*[1]

From this the ruling of the Islamic Law regarding the prohibition of men wearing gold is made clear.

I would like to take this opportunity to advise those men who are tempted to adorn themselves with gold, because in doing so, they are disobeying Allâh and His Messenger ﷺ and they have attached feminine attributes to themselves and have placed a brand of fire on their hands to adorn themselves. This is confirmed from the Prophet ﷺ, so they must repent to Allâh, the Most Glorified, the Most High. And if they wish to adorn themselves with silver, within the limits of the Islamic Law, there is no sin in that. Likewise, they may wear other metals besides gold, and there is no sin on them if they wear rings made from it, as long as it does not reach the level of immoderation.

[1] *Az-Zukhruf* 43:18

**Q. 125. What is the ruling on having gold teeth?**

**A.** It is not permissible for men to have gold teeth, except in cases of necessity. This is because it is not permissible for men to wear gold and to adorn themselves with it. As for the woman, if it was the custom of women to beautify themselves with gold teeth, then there is no sin in it, and she may cover her teeth with gold if it is the custom to beautify oneself with it, and it does not constitute waste, according to the saying of the Prophet ﷺ:

«أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِإِنَاثِ أُمَّتِي»

*"Gold and silk have been made lawful to the women of my community."*[1]

If a woman died in this state, or a man died, and he has a gold tooth which he wore due to necessity, then it should be removed, unless it is feared that it will cause mutilation, that is, it is feared that the gum will be torn, in that case it should be left. This is because gold is considered to be wealth, and wealth is inherited by the heirs after his death, so leaving it in the deceased to be buried is a waste of wealth.

**Q. 126. What is the ruling on answering the call of nature (urine) which leads to the private parts being exposed in places where ablution (for prayer) is made?**

**A.** It is not permissible for a person to reveal his private parts so that they would be seen by those for whom it is unlawful. So, if a person uncovers his private parts in washrooms prepared for ablution and the people see them, he will be a sinner due to that. The scholars of Islamic Jurisprudence, may Allâh have

[1] Reported by At-Tirmithi in the Book of Clothing, in the Chapter: What Has Been Said Regarding Silk and Gold (1720); and by An-Nasa'i in the Book of Adornments, in the Chapter: The Prohibition of Gold for Men (5163).

mercy on them, have said that in this situation, it is incumbent upon a man to clean his private parts with stones, or tissues or some other permissible material (*Istijmar*) instead of water (*Istinja'*). This means that he answers the call of nature far away from the people, cleaning the place where the excreta came out with three wipes or more. They said that this is only required because if he uncovered his private parts in order to wash them, they would be seen by the people and that is something unlawful, and if something has the status of being the only way of eliminating something that is unlawful, then that thing is obligatory.

Based upon this, we say in reply: It is not permissible for a man to reveal his private parts in front of people in order to wash them; instead, he must try to relieve himself somewhere such that no one can see him.

**Q. 127. What is the ruling on urinating while standing?**

**A.** Urinating while standing is permissible under two conditions:

1. That he is safe from being soiled by the urine.
2. That he is safe from anyone seeing his private parts.

**Q. 128. What is the ruling on entering the toilet with a copy of the Qur'ân?**

**A.** The scholars say that it is not permissible for a person to enter the toilet with the Qur'ân, because, as is well known, the Qur'ân should be esteemed and exalted in a manner which makes it unbefitting that it should be taken into this place. And Allâh is the Granter of success.

**Q. 129. What is the ruling on entering the toilet with papers that bear the Name of Allâh on them?**

**A.** It is permissible to enter the toilet with papers on which

Allâh's Name is written, as long as they are in one's pocket and are not seen, but hidden. In most cases, names of individuals are not free of Allâh, the Almighty, the All-Powerful's Names, such as 'Abdullah, 'Abdul-'Aziz and the like.

**Q. 130. If a person is in the toilet, how can he say: *Bismillah* (in the Name of Allâh)?**

**A.** If a person is in the toilet, he should say: *Bismillah* in his heart, not in spoken words. This is because the obligation to say *Bismillah* in ablution and bathing is not a strong one, as Imam Ahmad, may Allâh have mercy on him, said: Nothing has been authentically reported from the Prophet ﷺ about saying '*Bismillah*' at the time of making ablution. This is why Al-Muwaffaq, the author of *Al-Mughni* and others held the view that saying *Bismillah* is a *Sunnah*, not an obligation.

**Q. 131. What is the ruling on facing the *Qiblah* or turning one's back to it when answering the call of nature?**

**A.** Scholars have differed on this question, holding a number of opinions:

Some of the scholars held that it is forbidden to face the *Qiblah* and to turn one's back to it when one is outside buildings. As evidence of that, they cited the *Hadith* of Abu Ayyub, may Allâh be pleased with him, in which it is stated that the Prophet ﷺ said:

«لَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا»

*"Do not face the Qiblah when defecating or urinating, and do not turn your backs to it; instead, face to the east or the west."*[1]

[1] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: Do not Face the *Qiblah* When Urinating or Defeacating (144); and by Muslim in the Book of Purification, in the Chapter: How to Cleanse

Abu Ayyub said: When we came to *Ash-Sham*[1] we found that the toilets already built there were facing towards the *Qiblah*. We turned our faces away from them and begged forgiveness of the Lord.

They said that this refers to outdoor toilets, but as for toilets inside, it is permissible to both face, or turn one's back to the *Qiblah*. This is based upon the *Hadith* of Ibn 'Umar, may Allâh be pleased with them, in which he said: One day, I went up to the roof of Hafsah's house and I saw Allâh's Messenger ﷺ answering the call of nature facing towards *Ash-Sham* and with his back towards the *Ka'bah*.[2]

Some of the scholars said that it is not permissible to face towards the *Qiblah*, nor is it permissible to turn one's back to it in any circumstances. It does not matter whether one is inside a building or outside. They cited the aforementioned *Hadith* of Abu Ayyub, as evidence and they responded to the *Hadith* of Ibn 'Umar in a number of ways, including:

1. The *Hadith* of Ibn 'Umar refers to an event prior to the prohibition.

2. The prohibition is to be given preference, because a prohibition changes the basic principle, which is permissibility, and the change from the basic principle is to be given precedence.

3. That the *Hadith* of Abu Ayyub is speech (i.e. the saying of the Prophet ﷺ) and the *Hadith* of Ibn 'Umar is action, and it is not possible for an action of the Prophet to contradict his statement. Rather it is possible that it (the action) was a special case, or that it was due to forgetfulness, or that there

---

Oneself After Relieving Oneself (59).

[1] *Ash-Sham*: The area comprising modern-day Syria, Lebanon, Jordan and Palestine.

[2] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: Whoever Defeacated on Two Bricks (145).

was some other excuse for it.

The most authoritative opinion in this matter, in my view, is that it is forbidden to both face the *Qiblah* and to turn one's back to it, when answering the call of nature out of doors, and it is permissible to turn one's back to it inside buildings, but not to face towards it. This is because the prohibition of doing so is authenticated and there are no special circumstances which merit an exception to it, but the prohibition of turning one's back towards the *Qiblah* is particularized by an action. Also, turning one's back towards it is a lesser evil than facing towards it, which is why, and Allâh knows better, it has been mitigated when a person is inside a building, but it is better not to turn one's back to it, if it is possible.

**Q. 132 If wind is expelled from a person, must he perform *Istinja'*?**

**A.** The expulsion of wind from a person's rear invalidates his ablution, according to the words of the Prophet ﷺ:

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحًا»

*"No one should leave (i.e. the prayer), unless he hears a sound or smells an odor."*[1]

But it is not necessary to perform *Istinja'*, because nothing has been emitted which would necessitate washing. Accordingly, if wind is emitted, it is necessary to perform ablution, and ablution is sufficient, i.e. to wash his face, rinse his mouth and inhale water into his nose, wash his hands up to the elbows,

[1] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: Ablution Should not be Made Due to Doubt Until it is Positively Ascertained (137); and by Muslim in the Book of Menstruation, in the Chapter: Evidence That One Who is Sure That He is in a State of Ritual Purification, Then He Becomes Unsure Whether He Has Passed Wind May Pray With That State of Ritual Purification (361).

wipe over his head and wipe his ears, and wash his feet up to the ankles.

Here I would like to draw attention to a matter which is unknown to many people, and it is that some people urinate or defecate before the time comes for prayer, then they perform *Istinja'*. Then if the time for prayer comes and they wish to make ablution, some of them think that they must repeat the *Istinja'* and wash the private parts a second time. This is not correct, because when a person washes his private parts after the emission, the place has become clean, and if it is clean, then there is no need to repeat the washing. The purpose of *Istinja'* and *Istijmar* as legislated by the Islamic Law, with its well known conditions, is to clean the place, so if it is cleaned, then it will not return to a state of impurity, unless the emission (of urine or feces) is repeated once more.

**Q. 133. When is the use of the *Siwak* confirmed? And what is the ruling on the *Siwak* for one who is waiting to pray during the (Friday) *Khutbah*?**

**A.** The use of the *Siwak* is confirmed when one rises from sleep, upon entering the house, upon performing ablution and when the prayer is about to begin. There is no objection to one who is waiting to pray using it. However, during the*Khutbah*, he should not use the *Siwak*, because that will distract him, unless he is feeling drowsy, in which case, he may use the *Siwak* in order to repel sleepiness.

**Q. 134. Is saying *Bismillah* during ablution an obligation?**

**A.** Saying *Bismillah* during ablution is not an obligation, but it is a *Sunnah* and this is because there is some doubt concerning the authenticity of its *Hadith*. Imam Ahmad, may Allâh have mercy on him, said: Nothing has been confirmed in this matter. Imam Ahmad, may Allâh have mercy on him, as is well known

to all, is one of the leaders of the religion and one of the scholars of the *Hadith* of this religion. So if he said that nothing has been confirmed in this matter, then its *Hadith* remains doubtful, and if there is doubt regarding its authenticity, a person should not allow himself to force the worshippers of Allâh to do something which has not been confirmed from the Messenger of Allâh ﷺ. For this reason, I hold the view that saying *Bismillah* is a *Sunnah*, but whoever considers the *Hadith* to be authentic must hold the view that saying *Bismillah* is an obligation. Because the correct meaning of the saying of the Prophet ﷺ:

«لَا وُضُوءَ»

*"There is no ablution (for one who does not mention the Name of Allâh over it)."*[1]

is that it is a negation of the validity of the ablution, not a negation of its completeness.

**Q. 135. What is the ruling on circumcision for men and for women?**

**A.** The ruling on circumcision is an area of disagreement. The most correct opinion, however, is that circumcision is an obligation for men and a *Sunnah* for women. The reason for the difference between them is that there is a benefit in circumcision for men, which is related to one of the conditions for the acceptance of prayer. That is purification, because if the foreskin remains, when the urine comes out of the urethral opening, it will remain and collect in the foreskin, and it will become a cause of burning or inflammation, or because of it, every time he moves, something (i.e. urine) will come out, and then he will become ritually impure.

As for the woman, the maximum benefit which it brings is that

[1] Reported by At-Tirmithi in the Book of Purification.

it will reduce her lust, that is, her desire, and that is in the pursuit of perfection, and it is not a type of removing something harmful.

The scholars have imposed a condition for the obligation of circumcision, that he does not fear any harm to himself. If he fears for himself that he will die or become ill, then it is not an obligation, because obligations do not remain obligations in the presence of inability or when there is fear of death or harm.

The evidences for the obligation of circumcision for men are:

1. That a number of *Ahadith* have been related in which the Prophet ﷺ ordered those who embraced Islam to have themselves circumcised.[1] The basic principle regarding an order is that it implies an obligation.

2. Circumcision is a feature which distinguishes the Muslims from the Christians, to the extent that the Muslims were able to identify their dead in battles by their circumcision, and they said that circumcision is a distinguishing mark. Since it is a distinguishing mark, it is obligatory due to the obligation for the Muslim to be different from the disbeliever. For this reason, imitating the disbelievers is unlawful, according to the statement of the Prophet ﷺ:

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

*"Whoever imitated a people, he is one of them."*[2]

3. Circumcision is a form of cutting something from the body, cutting something from the body is unlawful, and the unlawful is not made lawful except by something obligatory. Based upon this, circumcision is obligatory.

4. The responsibility for the circumcision of an orphan is

[1] Reported by Imam Ahmad 3:415.

[2] Reported by Abu Dawud in the Book of Clothing, no. 4031.

undertaken by his guardian and this is an infringement upon his (i.e. the orphan's) wealth because he will give the one who performs the circumcision his payment. If it were not an obligation, it would not be permissible (for the guardian) to take anything from his (the orphan's) wealth or body.

These evidences from the traditions and those based on reason prove the obligation of circumcision for men.

As for woman, there is doubt regarding its obligation upon her, and the most apparent view is that it is an obligation for men, not women. There is a weak *Hadith*, which is:

«الْخِتَانُ سُنَّةٌ فِي حَقِّ الرِّجَالِ، وَمَكْرُمَةٌ فِي حَقِّ النِّسَاءِ»

*"Circumcision is a Sunnah for men and a sign of respect for women."*[1]

If this *Hadith* were authentic, it would merely be explanatory (about the ruling on male circumcision and the ruling on female circumcision).

## Q. 136. If a person has false teeth, is it required for him to remove them when he rinses his mouth (during ablution)?

**A.** If a person has false teeth, it would appear that it is not incumbent upon him to remove them. Similar to this is the ring, and it is not obligatory to remove a ring when making ablution. Rather it is better to move it, but that is not an obligation, because the Prophet ﷺ used to wear it, and it has not been transmitted that he used to remove it when performing ablution. It is more likely that this would prevent water from reaching the skin than that these false teeth would, especially since for some people, removing these teeth and putting them back is difficult.

[1] Reported by Imam Ahmad in *Al-Musnad* (5:75).

**Q. 137. Is a person performing ablution required to take a new handful of water for his ears?**

**A.** It is not necessary to take a new handful of water for the ears. Rather it is not even preferred, according to the most correct opinion. This is because none of those who described the ablution of the Prophet ﷺ mentioned that he used a new handful of water for his ears, so it is better to wipe the ears with the wetness which remains on the hands after the wiping off the head.

**Q. 138. What is the meaning of sequence (*Tarteeb*) in ablution? And what is meant by continuance (*Muwalah*) in ablution? And what is the ruling on these matters?**

**A.** Sequence in ablution means to begin with what Allâh began with, and Allâh began by mentioning the washing of the face, then washing the hands, then the wiping of the head, then washing the feet. Allâh did not mention washing the hands before washing the face, because washing the hands before washing the face is not an obligation, rather it is a *Sunnah*. This is the meaning of sequence, that you begin with the limbs of ablution in the same sequence as that ordered by Allâh, the Almighty, the All-Powerful, because when the Prophet ﷺ performed *Hajj* and went out to perform *Sa'y*, he began it from As-Safa and when he approached it, he recited:

﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾

*"Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah."*[1]

[and said]:

«أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ»

[1] *Al-Baqarah* 2:158

*"I begin with what Allâh began with."*[1]

This makes it clear that he only went to As-Safa before Al-Marwah in order to begin with what Allâh began.

As for continuance, it means not to wash the limbs at different times, separating some from others; an example of this is if a person washed his face, then he wished to wash his hands, but he delayed it. Then, the continuance would be lost, and in that case, it would be incumbent upon him to repeat the ablution from the beginning. This is because the Prophet ﷺ saw a man who had performed ablution and on his foot was a portion equal in size to a nail which had not been touched by water. He said to him:

«ارْجِعْ فَأَحْسِنْ وُضُوءَكَ»

*"Go back and perform your ablution well."*[2]

In the narration of Abu Dawud:

«أَمَرَهُ أَنْ يُعِيدَ الْوُضُوءَ»

*"He ordered him to repeat the ablution."*

This proves that continuance is a condition for the acceptance of the ablution. And (it is also an obligation) because ablution is a single act of worship, and a single act of worship is not made with one part on top of another, even though it is composed of different parts. So, the correct view is that sequence and continuance are both obligations in ablution.

## Q. 139. If a person performed ablution and he forgot to wash a limb, what would be the ruling?

[1] Reported by Muslim in the Book of *Hajj*, in the Chapter: A Description of the *Hajj* of the Prophet ﷺ.

[2] Reported by Muslim in the Book of Purification, in the Chapter: The Obligation to Wash All Parts of the Body Necessary for Purification (243).

**A.** If a person performed ablution and he forgot to wash a limb, if he remembered it soon afterwards, then he may wash it and what comes after it. An example of this would be that a person performed ablution and he forgot to wash his left hand, so he washed his right hand and then he wiped over his head and his ears, then washed his feet. After he finished washing his feet, he remembered that he did not wash his left hand. We say to him: Wash the left hand, wipe your head and ears and wash your feet, in order to maintain the correct sequence, because it is obligatory to perform ablution in the correct sequence, as mentioned by Allâh, the Almighty, the All-Powerful in His Words:

﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

*"Wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."*[1]

However, if he did not remember until a long period of time had passed, then he must repeat his ablution from the beginning. Such as, when a person performs the ablution and he forgets to wash his left hand, then he finishes his ablution and goes on until a lengthy period of time has passed. Then he later remembers that he did not wash the left hand, he must repeat the ablution from the beginning, as continuance has been lost, and continuance between the washing of the limbs is a condition for the acceptance of ablution.

But he should know that if he was in doubt – that is to say, after finishing the ablution, he was in doubt over whether or not he washed his left hand or right hand, or whether he had rinsed his mouth or inhaled water into his nose – then he should pay no attention to this doubt. Rather he should continue and pray

[1] *Al-Ma'idah* 5:6

and there is no sin upon him. This is because no regard is paid to doubts about acts of worship after one has completed them. For if we paid any heed to them, we would open up the door to the whispering (of Satan) to the people, and every person would be in doubt about his acts of worship. So, it is from the Mercy of Allâh, the Almighty, the All-Powerful that those matters which are the subject of doubt after the act of worship has been performed, are disregarded, and a person should not pay any attention to them, unless he is certain of some defect, in which case, he must correct it. And Allâh knows better.

**Q. 140. If the water is cut off during ablution, then it returns and the limbs have become dry, should a person base his action on what he has already done, or repeat the ablution?**

**A.** This is based upon the meaning of the word: *Muwalah*, and whether it is a condition for the acceptance of ablution. The scholars hold two opinions regarding the basic ruling in the matter:

1. That *Muwalah* is a condition and ablution is not valid without continuation. If some of it is separated from the rest, then it is not valid – and this is the most authoritative view, because ablution is a single act of worship and all parts of it must be connected. If we hold that *Muwalah* is an obligation, and that it is a condition for the validity of the ablution, then what is the definition of *Muwalah*?

Some of the scholars said that *Muwalah* is to not delay washing a limb such that what was washed before it has become dry, due to the passage of a moderate amount of time, unless he delayed it due to some reason related to purification. An example of this is if there was some paint on one of his limbs, and he tried to remove it, and he was delayed by removing this paint until his limbs became dry. Then he should base his action upon what

has already been done and continue, even though he had delayed for a long time. Because it is a delay related to the act of purification.

But if his delay was in order to obtain water, such as the case mentioned in the question, then some of the scholars say that the *Muwalah* has been lost and accordingly, he must repeat the ablution from the beginning. Others say that *Muwalah* is not lost, because the situation is not of his choice, and he is still waiting to continue his ablution. According to this, if the water returns, he should base his actions on what he has done, even though his limbs have dried. The basis of this is that among the scholars who say that *Muwalah* is an obligation and a condition for validity, some hold the view that *Muwalah* is not determined by the drying of the limb, but by what is customary. Therefore, whatever is commonly considered to be a break in continuity, that is a break, and what is not generally considered to be a break is not a break. Like those who are waiting for water to be present when it is cut off: They are now engaged in obtaining water in the view of the people, and this is not considered to be a pause between the beginning of the ablution and the end of it. So, they base their action on what has preceded, unless the period of time is prolonged so much that it takes it outside of *what is customary*, in which case, they must start from the beginning. And doing this is easy.

**Q. 141. What is the ruling on the ablution of a woman whose nails are covered with what is known as nail polish?**

**A.** What is known as nail polish is a substance which is placed on the nails, used by women, and it forms a skin, so it is not permissible for a woman, if she is praying, to use it, because it prevents water from reaching the nails during ablution. The use of everything which prevents water from reaching the skin is impermissible for a person making ablution or bathing, because

Allâh says:

﴿فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ﴾

*"...wash your faces and your hands."*[1]

If this woman has nail polish on her nails, then it will prevent the water from reaching them, and so it cannot be correctly said that she has washed her hands, so she will have left out an obligatory part of the ablution or the bathing.

As for one who is not praying, such as the menstruating woman, there is no sin upon her if she uses it, unless this action is considered to be a characteristic of the women of the disbelievers, in which case, it would be impermissible since it is imitation of them.

I have heard that some people have delivered a verdict stating that it is similar to wearing socks and that it is permissible for a woman to use it for a day and a night if she is resident, and for three days and three nights of she is travelling. But this verdict is incorrect, since not everything with which people cover their bodies follows the same ruling as socks. Because the Islamic Law has permitted wiping over them due to the need for that in most cases, because the foot needs to be kept warm and covered, since it contacts the ground, stones, cold and other such things. So, the Islamic Law has singled out the foot for wiping over. It might also be compared to wearing a turban. But this is not correct, because the place of the turban is the head and the obligation of the head (in ablution) is lighter in the first place, since the obligation of the head (in ablution) is to wipe over it, as opposed to the hand, in which case washing it is obligatory. For this reason, the Prophet ﷺ did not permit a woman to wipe over her gloves, even though they are a cover for the hands. This proves that it is not permissible for a person to compare any covering that prevents water from reaching the

[1] *Al-Ma'idah* 5:6

skin with a turban or gloves.

It is incumbent upon the Muslim to strive to the utmost of his ability to ascertain the truth, and not to embark upon delivering a legal verdict without being aware that Allâh, the Most High will ask him about it, because he is representing the Law of Allâh, the Almighty, the All-Powerful. And Allâh is the Granter of success and the Guide to the Straight Path.

**Q. 142. What is the description of the ablution legislated by the Islamic Law?**

**A.** The description of the ablution legislated by the Islamic Law is in two forms:

1. The obligatory form, without which ablution is invalid, that is the description mentioned in the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ﴾

*"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."*[1]

That is, washing the face once – which includes rinsing the mouth and inhaling water up into the nose, washing the hands from the fingertips up to the elbows once – and the person performing ablution must remember his hands when he washes his arms, and he must wash them along with his arms, because some people are careless of this and they only wash their arms, and this is a mistake. Then he wipes over his head once and included in it, i.e. the head are his ears, then he washes his feet up to the ankles once. This is the description of the obligatory ablution that must be performed.

[1] *Al-Ma'idah* 5:6

2. As for the second manner of performing ablution, it is the preferred manner, and we shall describe it now, with Allâh's Help. That is for a person to say: *Bismillah* when beginning his ablution, washing his hands three times, then rinsing the mouth and sniffing water up into the nose three times with three handfuls of water. Then he washes his face three times, then his hands up to the elbows three times, beginning with the right, then the left. Then he wipes over his head once, wetting his hands and passing them from the front of his head to the back, and then back to the front again. Then he wipes his ears and inserts his forefingers into each ear, wiping the outside of them with his thumbs. Then he washes his feet up to the ankles three times, beginning with the right and then the left. After that he says:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

*(Ashhadu Alla Ilaha Illallahu Wahdahu La Shareeka Lahu, Wa Ashhadu Anna Muhammadan 'Abduhu Wa Rasuluhu. Allâhu-maj'alnee Minat-Tawwabeena Waj'alnee Minal-Mutatahhireen)*

*"I testify that none has the right to be worshipped except Allâh, Alone, without partners and I testify that Muhammad is His servant and His Messenger. Oh, Allâh! Make me one of those who turn to You in repentance and who purify themselves."*

If he does that, the eight doors of Paradise will be opened for him, and he may enter through any one he chooses. Thus the *Hadith* has been confirmed from the Prophet ﷺ in which he said that to 'Umar, may Allâh be pleased with him.[1]

[1] Reported by Muslim in the Book of Purification, in the Chapter: The Preferred Statements of Remembrance Following Ablution (234).

# A Message on the Manner of Purification of the Sick Person

His Eminence the Shaikh, may Allâh, the Most High have mercy on him, said:

All praise and thanks are to Allâh, we praise Him, we seek His Aid, we ask His Forgiveness, we turn in repentance to Him, and we seek shelter with Allâh from the wickedness of ourselves and the evil of our deeds. Whomsoever Allâh guides, there is none who can misguide him, and whomsoever Allâh leaves astray, there is none who can guide him. I testify that none is worthy of worship except Allâh, Alone, without partners, and I testify that Muhammad is His worshipper and His Messenger, may the peace of Allâh and His most abundant blessings be upon him, his family, Companions and those who follow them faithfully. As for what follows:

This is a brief message concerning what is incumbent upon the sick regarding their purification and prayers. There are special rulings for the sick person due to his situation, the observance of which the Islamic Law requires, because Allâh, the Most High sent His Prophet, Muhammad ﷺ with the true and tolerant religion, which is based on ease and facility; Allâh, the Most High says:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

*"and has not laid upon you in religion any hardship."*[1]

And He, the Most High says:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

*"Allah intends for you ease, and He does not want to make things difficult for you."*[2]

---

[1] *Al-Hajj* 22:78

[2] *Al-Baqarah* 2:185

And He, the Most High says:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُواْ وَأَطِيعُواْ﴾

*"So keep your duty to Allah and fear Him as much as you can."*[1]

And the Prophet ﷺ said:

«إِنَّ الدِّينَ يُسْرٌ»

*"Verily, the religion is easy."*[2]

And he ﷺ said:

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

*"And if I order you to do something, then do of it as much as you can."*[3]

Based upon this fundamental rule, Allâh, the Most High has lightened their acts of worship for those who have an excuse, in accordance with their excuse, so that they are able to devote their acts of worship to Allâh, the Most High without difficulty or hardship and all praise and thanks are due to Allâh, the Lord of the worlds.

**How Does the Sick Person Purify Himself?**

1. It is incumbent upon the sick person to purify himself with water, so he must perform ablution (*Wudu'*) due to minor impurities, and he must bathe (*Ghusl*) due to major impurities.

2. If he is unable to purify himself with water due to inability, or fear that it will increase his sickness, or delay his recovery, then

[1] *At-Taghabun* 64:16

[2] Reported by Al-Bukhari in the Book of Faith, in the Chapter: The Religion is Easy (39).

[3] *Al-Bukhari* in the Book of Holding Fast to the Qur'an and the *Sunnah*. In the chapter following the *Sunnah* and Muslim (the book of Merit) Veneration chapter what is disliked of asking too may questions with what does not concern one. (1337)

he should perform *Tayammum* (dry ablution).

3. How to perform *Tayammum*: By striking clean earth with both hands once and wiping over the whole face with them, then wiping his hands together.

4. If he is unable to purify himself unaided, then someone else should wash him or perform *Tayammum* by striking the clean earth once with his hands and then wiping them over the face and hands of the sick person. Likewise, if he is unable to perform ablution himself, another person may do it for him.

5. If there is a wound in one of the limbs to be cleaned, then he should wash it with water, but if washing it with water will have an (adverse) effect on it, he may wipe over it, by making his hand wet and then passing it over it. If wiping it will also (adversely) effect it, then he may perform *Tayammum* instead.

6. If he has a compound fracture in one of his limbs which has a dressing on it, or a plaster cast, then he should wipe over it with water instead of washing it, and he does not need to perform *Tayammum*, because wiping takes the place of washing.

7. It is permissible to perform *Tayammum* by striking a wall, or any other pure thing which has dust on it. If the wall is covered with something which is not of the earth, such as paint, then he may not use it to perform *Tayammum*, unless there is dust on it.

8. If it is not possible to perform *Tayammum* on the ground or against a wall or anything else which has dust on it, then there is no objection to him placing dust in a container or a handkerchief and making *Tayammum* with it.

9. If he performed *Tayammum* for a prayer and he remained in a state of ritual purity until the time of the next prayer, then he may pray with the first *Tayammum* and he does not need to repeat the *Tayammum* for the next prayer, because he is still in a state of ritual purity and there is nothing to invalidate it.

10. It is an obligation on the sick person to cleanse his body from

impurities, but if he is unable to do so, he should pray as he is and his prayer will be valid, and he does not have to repeat it.

11. It is an obligation on the sick person to pray in clean clothes, and if they become soiled, he must clean them or change into clean clothes. If this is not possible, he may pray as he is, and his prayer will be valid, and he does not have to repeat it.

12. It is incumbent upon the invalid to pray on a clean surface, and if the place becomes soiled, then he must wash it or change it for something clean, or cover it with something clean. If that is not possible, then he should pray in that situation and his prayer will be valid, and he does not have to repeat it.

13. It is not permissible for the sick person to delay his prayer until after its stated time due to his inability to achieve purification. Instead, he must purify himself as much as he can, then perform the prayer at its stated time, even if there is some pollution on his body, on his clothing, or the place where he prays which he is unable to remove.

**Q. 143. What is the ruling on removing the socks each time one makes ablution in order to protect one's purification?**

**A.** This contradicts the *Sunnah*, and in it, there is an imitation of the *Rawafidh*[1] who do not permit the socks to be wiped over. The Prophet ﷺ said to Al-Mughirah, when he wished to remove his leather socks for him:

«دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ»

*"Leave them, for I enter the two of them (feet) into them while they were both pure."*[2] And then he wiped over them.

[1] *Rawafidh*: A term commonly used to refer to Shiites.

[2] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: If He Donned His *Khuffs* When He Was in a State of Ritual Purity (206); and by Muslim in the Book of Purification, in the Chapter on Wiping Over the Leather *Khuffs* (274) (79).

**Q. 144. Regarding the estimation of the time for wiping over leather socks, when does it begin?**

**A.** This question is a most important one which people need an explanation of. For this reason, we shall make the answer broader than the question, Allâh Willing. So we say: Wiping over leather socks is confirmed by the evidence of the Book (of Allâh) and the *Sunnah*: as for the Book (of Allâh), it is in the Words of Him, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ﴾

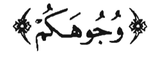
*"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."*[1]

When your feet is recited as *Arjulikum*, it means that it follows from His Words:

﴿بِرُءُوسِكُمۡ﴾

*"(wipe over) your heads".*

So, it is included with what is wiped over (i.e. the head). The recitation used by people, in the *Mushaf, Arjulakum* follows from His Words:



*"your faces".*

So, it is included with what is washed; thus, the feet according to the two recitations are either washed or wiped over, and the *Sunnah* has made clear when they are washed, and when they are wiped over: They are washed when they are uncovered, and

[1] *Al-Ma'idah* 5:6

they are wiped over when they are covered by leather socks or the like.

As for the *Sunnah*, it has been widely reported from the Prophet ﷺ that he wiped over his leather socks, and the scholars considered it to be *Mutawatir*,[1] as the one who wrote these poetic verses said:

> "Included in what has been reported in a *Mutawatir* fashion is the *Hadith*: Whoever lied.[2]
>
> And: Whoever built a house (Masjid) for Allâh, hoping for a reward for it.[3]
>
> And a seeing (Allâh)[4] intercession, and the pool *(Al-Kawthar)*,[5]
>
> And wiping over leather socks, and these are some of them."

Wiping over the leather socks has been reported in the *Ahadith* from the Prophet ﷺ in *Mutawatir* fashion. Wiping over them is preferable to removing them and washing the feet, if a person donned them while he was in a state of ritual purity. This is why, when Al-Mughirah bin Shu'bah, may Allâh be pleased with him, wanted to remove the leather socks of the Messenger

---

[1] *Mutawatir*: A *Hadith* which is reliably reported from so many different sources in each level of its chain, as to make it impossible to doubt its authenticity.

[2] "Whoever deliberately lied against me, let him prepare his place in the Fire." (Reported by Al-Bukhari, Muslim, At-Tirmithi, Abu Dawud, Ibn Majah, Ahmad and Ad-Darimi).

[3] "Whoever built a *Masjid* for Allah, hoping for a reward for it, Allah will build for him a house in Paradise." (Reported by Al-Bukhari, Muslim, At-Tirmithi, Ibn Majah, Ahmad and Ad-Darimi).

[4] "You will not be harmed by seeing Allah, the Almighty, the All-powerful on the Day of Resurrection." (Reported by Al-Bukhari and Muslim).

[5] Reported by Al-Bukhari, Muslim, At-Tirmithi, Abu Dawud, Ibn Majah, Ahmad and Malik).

of Allâh ﷺ when he was performing ablution, he said to him:

«دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ»

*"Leave them, for I enter the two of them (feet) into them while they were both pure."* And then he wiped over them.

But there are conditions related to wiping over leather socks:

1. That he wore them while he was in a state of complete ritual purity, free from both minor and major impurities. If he put them on while he was not in a state of ritual purity, it is not right to wipe over them.

2. That the wiping takes place during the period when wiping is permissible, as we shall explain, Allâh, Willing.

3. That the wiping is done during minor purity, i.e. *Wudu'*. But if it becomes necessary for a person to perform complete ablution (*Ghusl*), then he must remove his leather socks in order to wash the whole of his body, and for this reason, the leather socks may not be wiped over in case of major impurity, as reported in the *Hadith* of Safwan bin 'Asal, may Allâh be pleased with him, who said:

*"The Messenger of Allâh ﷺ used to order us not to remove our leather socks when we were travelling for three days and three nights, unless it was due to major impurity."*[1]

These are the three conditions for the permissibility of wiping over leather socks.

As for the period of time, it is one day and one night for the resident, and three days and three nights for the traveller. No regard is paid to the number of prayers, it is only the time period which is considered. The Messenger ﷺ defined it as one

[1] Reported by An-Nasa'i in the Book of Purification, the Prescribed Time for Wiping Over the *Khuffs*; and by At-Tirmithi in the Chapter: What Has Been Said Regarding Wiping Over Leather *Khuffs* For the Traveller and the Resident.

day and one night for the resident and three days and three nights for the traveller; and a day and a night are twenty-four hours, and three days and three nights are seventy-two hours.

But when does this period begin? It begins from the first time the socks are wiped over, not from the time when they are worn, nor from when *Al-Hadath* occurs after wearing them, because the Islamic Law has used the word wiping and wiping is not in effect until it actually takes place:

«يَمْسَحُ الْمُقِيمُ يَوْماً وَلَيْلَةً، وَيَمْسَحُ الْمُسَافِرُ ثَلَاثَةَ أَيَّام»

*"The resident wipes (over his socks) for one day and one night and the traveller wipes (over his socks) for three days and three nights."*[1]

So, the wiping must take place, and this cannot be until the start of the wiping the first time, then if twenty-four hours passed, starting from the time when the first wiping took place, the time for wiping over the socks is over for the resident. If seventy-two hours passed, the time for wiping over the socks is over for the traveller; and we will give an example of this, which will make the matter clear:

A man purifies himself for the *Fajr* prayer, then he dons leather socks and he remains in a state of ritual purity until he prays the *Zuhr* prayer and he is still in a state of ritual purity. Then after the *'Asr* prayer, at five o'clock, he purifies himself for the *Maghrib* prayer and wipes over his socks. So, this man may wipe over his socks until five o'clock the next day.

If it happened that he wiped over his socks on the second day fifteen minutes before five, and he remained in a state of ritual purity until he performed the *Maghrib* prayer and then performed the *'Isha'* prayer, he would have, in that case, during this period performed the *Zuhr* prayer on the first day, along

[1] Reported by At-Tirmithi in the Book of Purification and by An-Nasa'i in the Book of Purification.

with *'Asr, Maghrib* and *'Isha'*, and *Fajr* of the following day, along with *Zuhr, 'Asr, Maghrib* and *'Isha'*. That is nine prayers he performed, and from this we can see that no consideration is paid to the number of prayers, as many ordinary people think, since they say that wiping over the socks is for five prayers, but there is no basis for this.

The Islamic Law has only defined a day and a night which begins from the time of the first wiping; and from this example which we have mentioned, it is known how many prayers have been performed. From the example which we have mentioned, it is clear that if the time period has been completed, then he may not wipe over them after this period and if he wiped over them after the period had expired, then his wiping would be invalid and it would not remove the impurity.

But if he wiped over them before the expiry of the period, then he continued in his state of ritual purity until after the expiry of the period, then his ablution would not be rendered invalid; instead he would continue to be in a state of purity until something invalidated it, this is because the view that ablution is nullified by the expiry of the time period is one without any evidence to support it, because the expiry of the time period means that it is not permissible to wipe over the socks after it is completed, and it does not mean that there is no state of purity after it is completed. This is so, because if the thing which is limited by time is the wiping, not the state of purity, then there is no evidence that it is invalidated by the expiry of the time period, and in that case, we say, in confirmation of the evidence for our opinion: This man has performed his ablution correctly, in accordance with the authentic evidence of the Islamic Law; and if that is the case, then it is not possible to say that this ablution is invalidated without an authentic evidence from the Islamic Law. And there is no evidence that it is invalidated upon completion of the time period, and thus he remains in a state of

purity until there is something to invalidate it which has been confirmed by the Book (of Allâh), the *Sunnah* or the consensus of the scholars.

As for the traveller, he may wipe over his socks for three days and three nights, that is, seventy-two hours, beginning from the time when he first wipes over them; for this reason, the Hanbali scholars of Islamic Jurisprudence, may Allâh have mercy on them, said that if a man donned his leather socks while he is resident in his hometown, then he commits *Hadath* while still at home, then he sets out on a journey and he does not wipe over them until after he has started his journey, then he completes the wiping of the traveller in these circumstances. This is proof of the weakness of the opinion that the period begins from the first time purity is lost after donning them.

What invalidates wiping over the socks is the expiry of the period, and the removal of the socks, for if he removes the socks the wiping is invalidated, but the state of ritual purity remains.

The evidence that removing the sock invalidates the wiping is the *Hadith* of Safwan bin 'Asal, who said:

> *"The Messenger of Allâh ﷺ ordered us not to remove out leather socks."*[1]

This proves that removing them invalidates wiping, so if a person removes his sock after wiping over it, it invalidates wiping over it, meaning that he should not put it on again and wipe over it, unless he performs a complete ablution (*Wudu'*), in which he washes both of his feet.

As for his state of ritual purity, if he removes it, it remains, because a state of purity is not nullified by removing the thing which was wiped over. This is because when a person wipes, his state of ritual purity is completed, according to the legal evidence, and this state of purity is not invalidated except by a

[1] The reference for this *Hadith* was mentioned previously.

legal evidence, and there is no legal evidence to say that if he removes the thing which he wiped over, then the ablution is invalidated. The evidence is only that if he removes the thing which was wiped over, the wiping over is invalidated, i.e. he may not repeat the wiping again until after he has washed the foot during a complete ablution. Based upon this, we say that the basic principle is that this state of ritual purity remains in effect, in accordance with the legal evidence, until there is some evidence (to the contrary) and if there is no evidence, then the ablution remains valid and it is not nullified. This is the most authoritative opinion in our view. And Allâh is the Granter of success.

**Q. 145. What is the ruling on wiping over torn or thin socks?**

**A.** The most authoritative opinion is that it is permissible to wipe over torn socks, or thin socks, through which the skin can be seen. The aim of permitting wiping over the socks and the like is not that they should cover the foot, because the foot is not an *'Awrah* which must be covered.[1] The aim of the permission is only to grant a license to the responsible person, and to make things easier for him, since we do not oblige him to remove this sock or leather sock when making ablution, instead, we say: It is enough for you to wipe over it. This is the reason why Islam legislated wiping over the leather socks; and this reason covers both the leather sock and the ordinary sock, and the torn sock and the untorn sock, both the thin and the thick.

**Q. 146. What is the ruling on wiping over *Al-Jabirah*?**

**A.** First of all we must define what is meant by *Al-Jabirah*. *Al-Jabirah* is, essentially, something by which a break is repaired.

[1] *'Awrah*: A part of the body which must remain covered from others.

In the understanding of the scholars of Islamic Jurisprudence it means: That which is placed over an area of the body that requires purification for some need, such as the plaster placed over a fracture, the sticking-plaster which is placed over a wound, or over a painful area in the back or the like. Wiping over it is sufficient in place of washing it. So, let us suppose that there was a fixed type of plaster covering a wound on the arm of the person performing the ablution that is required. Then, he may wipe over it instead of washing it, and this purification will be complete, meaning that, if it happened that this man removed this *Jabirah* or fixed plaster, his purification would remain valid and it would not be invalidated, because it was completed in a lawful manner, and there is no proof that the ablution or the state of ritual purity is invalidated by the removal of the plaster. Nor is there any evidence free from criticism for wiping over the *Jabirah*. There are some weak *Ahadith* which have been cited by some of the scholars, who said that the total sum of them raise them up to the level of an (acceptable) evidence.

There are those among the scholars who said that because of their weakness, they are not to be depended on. Those scholars have disagreed among themselves, some of them saying that it is not necessary to clean the *Jabirah*, because he is unable to do so, while others said that he should perform *Tayammum* for it, and not wipe over it. But the closest of these sayings to the rules regardless of the *Ahadith* narrated on the subject is that it should be wiped over, and this wiping is sufficient without *Tayammum*, and there is no need for it. Therefore, we say, that if there is a wound on one of the limbs which has to be purified, then it will fall into a number of categories:

1. That it is uncovered and washing does not harm it; this category must be washed, if it is in a place that one is required to wash.

2. That it is uncovered, but washing it will harm it, but wiping it will not; this category must be wiped over, not washed.

3. That it is covered by a fixed type of plaster or something similar which the wound requires. This type of covering should be wiped over, and this removes the need to wash the limb, and there is no need to perform *Tayammum*.

**Q. 147. Is it necessary to combine *Tayammum* and wiping over *Al-Jabirah* or not?**

**A.** It is not necessary to combine wiping and *Tayammum*, because making two acts of purification obligatory for one limb contradicts the rules of the Islamic Law. We say that it is necessary to cleanse this limb either by this or by that. As for making it obligatory to clean it by two methods of purification, there is no parallel for this in the Islamic Law and Allâh does not burden a creature with two acts of worship for one purpose.

**Q. 148. What is the ruling on one who performs ablution and washes his right foot, then dons his leather sock or his stocking, then washes his left foot and dons the other leather sock or stocking?**

**A.** This question is about an area of differing between the scholars. Some of them said that he must complete the ablution before wearing the leather sock or the stocking, and some of them said that if he has washed the right foot he may put the right leather sock or stocking on, and then wash the left foot and put on the left sock. This is because he has not put his right foot in the sock until he has purified it, and likewise the left. So, it is true to say of him that he has put them on while in a state of purity.

However, there is a *Hadith* reported by Ad-Daraqutni and Al-Hakim, who authenticated it, in which it is stated that the Prophet ﷺ said:

«إِذَا تَوَضَّأَ أَحَدُكُمْ وَلَبِسَ خُفَّيْهِ»

*"If one of you performs ablution and then wore his leather socks."*

So his words:

«إِذَا تَوَضَّأَ»

*"If one of you performs ablution."*

might give preponderance to the first opinion, because one who has not washed his left foot cannot truthfully be said to have performed ablution, so based on this, that opinion is stronger.

**Q. 149. If a person wipes over his socks while he is resident, then he embarks upon a journey, should he complete the wiping of a traveller?**

**A.** If he wiped over his socks while he is resident, then embarked upon a journey, he should complete the wiping of a traveller, according to the most authoritative saying. Some of the scholars have said that if he wipes while he is resident, then embarks upon a journey, he should complete the wiping of a resident. However, the most authoritative opinion is as we have said, because this man was still in the permissible period of his wiping when the journey began, and so it may be correctly said of him that he is a traveller, who may wipe over his socks for three days. It has been reported from Imam Ahmad, may Allâh have mercy on him, that he turned to this opinion, having formerly held that he should complete the wiping of a resident.

**Q. 150. If a person was in doubt regarding the beginning of the wiping and its timing, what should he do?**

**A.** In this situation, he should base his action on what he is certain of. So, if he was in doubt over whether he wiped for the *Zuhr* prayer or the *'Asr* prayer, then he should consider the

beginning of the period to be from the time of the *'Asr* prayer. The basic principle is that he has not wiped; and the evidence for this rule is the fundamental rule that a thing remains in its natural state, and the basic principle is that he has not wiped. A man complained to the Messenger ﷺ about imagining that he had lost his state of ritual purity while in prayer, and he said:

«لَا يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتاً أَوْ يَجِدَ رِيحًا»

*"He should not leave (the prayer) until he hears a sound or smells an odor."*[1]

**Q. 151. If a person wipes over his shoes and then removes them and wipes over his socks, is that wiping correct?**

**A.** What is well known to the scholars is that if a person wipes over his outer or inner leather socks, the ruling is related to that, and may not be transferred to the other. There are some among them who hold the view that it is permissible to transfer it to the second, if what was wiped over was the inner sock, as long as it is still within the legitimate period for wiping. This is the most authoritative opinion, and based upon this, if he performed ablution and wiped over his socks, then put another pair of socks over them, or a pair of shoes, then wiped over the outer (pair of shoes or socks), there is no objection to that. This is according to the most correct opinion, as long as it is still within the permissible period for wiping. But the period is counted as beginning from the first wiping, not from the second wiping.

**Q. 152. If a person removes his socks while he is still in a state of ritual purity, then he replaces them before his ablution is invalidated, is it permissible for him to wipe over them?**

[1] The reference for this *Hadith* was mentioned previously under no. 132.

**A.** If he removes his socks, then replaces them while his ablution is still valid, he must fall into one of two situations:

1. That this ablution is the first, i.e. that it has not been invalidated after he wore them; in that case, there is no objection to him wiping over them when he performs ablution.

2. If this ablution was one in which he wiped over his socks, then it is not permissible for him, if he had removed them, to replace them and wipe over them. Because they must be put on while he is in a state of ritual purity attained by water, and this would be purification by wiping. This is not something known from the statements of the scholars.

But if someone said that if he replaced them while he was in a state of ritual purity, even if it was attained by wiping, then he may wipe, as long as the permissible period for wiping remains valid, this is a strong opinion, but I do not know of anyone who said it; and what prevents me from supporting it is that I have not read of anyone saying it.

But if there was anyone among the scholars who said it, then that is the correct opinion in view, because the purification of wiping is a complete purification, and so it should be said that if he wipes over something which he donned in a state of ritual purity attained by water, then he may wipe over that which he donned while in a state of ritual purity attained by wiping, but I have not seen anyone saying this. And knowledge is with Allâh.

**Q. 153. What is the ruling on one who wiped over his leather socks after the expiry of the permissible period for wiping over them and prayed in them?**

**A.** When the permissible period for wiping over the leather socks had expired, and then a person prayed after the expiry of the period, if he had invalidated his ablution after its expiry and wiped over them (during ablution), then he must perform a complete ablution again, by washing his feet, and he must repeat

the prayer. This is because he did not wash his feet, and so he has prayed with an ablution which was incomplete. But if the period for wiping had expired and the person was still in a state of ritual purity, and he prayed after the expiry of this period, then his prayer is valid, because the expiry of the period for wiping does not invalidate the ablution. Although some of the scholars say that the expiry of the period for wiping invalidates the ablution, it is an opinion for which there is no evidence.

So according to this, if the period for wiping has expired, and the person remains in a state of ritual purity after the expiry of the period even a whole day he may pray, even if it was after the expiry of this period. His ablution is confirmed by evidence from the Islamic Law, and it is not invalidated except by evidence from the Islamic Law. There is no evidence from the Prophet ﷺ to prove that the expiry of the period for wiping necessitates ablution. And Allâh knows better.

## Q. 154. What are the things that invalidate ablution?

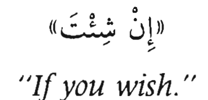
**A.** The things that invalidate ablution are the subject of dispute among scholars, but we may mention those things that invalidate it according to the evidence:

1. Excreta from the two passages, i.e. from the private parts and the anus: Everything excreted from the private parts or the anus invalidates ablution, whether it be urine, feces, prostate fluid, sperm or gas. Everything excreted from the private parts or the anus invalidates ablution, and there is no question about it; but if it was sperm, and it was emitted as a result of sexual arousal, then it is well known that it requires *Ghusl*, while if it was prostate fluid, then it requires washing of the private parts, in addition to ablution.

2. Sleep, if it is so deep that the sleeper is unaware of whether he has broken wind. However, if the sleep is light, and the sleeper is aware whether or not he has broken wind, then it

does not invalidate his ablution. There is no difference in such case between one who is lying down while sleeping and one who sleeps sitting up against something or sitting unsupported. The important thing is that the heart is in the state of awareness. If (his sleeping is such) that if he were to break wind, he would be aware of it, then his ablution is not invalidated, but if it is the case that if he broke wind, he would not be aware of it, then he must perform ablution. This is because sleep in itself does not invalidate ablution, it is only the belief that one has broken wind and if wind has not been broken, due to the fact that the person would be aware of it, if it had occurred, then the ablution is not invalidated. The evidence that sleep itself does not invalidate ablution is that light sleep does not invalidate ablution, for if it were an invalidator of ablution, both light sleep and deep sleep would invalidate it, just as a small amount of urine or a large amount invalidates it.

3. Eating the meat of the camel: If a person eats from the meat of the camel, either the male or the female, it invalidates his ablution, whether it is raw or cooked. This is because it has been confirmed from the Messenger of Allâh ﷺ in the *Hadith* of Jabir bin Samurah, may Allâh be pleased with him, that the Prophet ﷺ was asked: "Should we perform ablution due to eating mutton?" And he said:



«إِنْ شِئْتَ»

*"If you wish."*

Then he was asked: "Should we perform ablution due to eating camel meat?" and he said:

«نَعَمْ»

*"Yes."*[1]

[1] Reported by Muslim in the Book of Menstruation, in the Chapter: Making Ablution Due to Eating Camel Meat (360).

So, leaving the question of whether to make ablution after eating mutton up to the person's will is an evidence that making ablution after eating camel meat is not subject to a person's will, and that it is obligatory. Based upon this, a person must perform ablution if he eats camel meat, whether it is raw or cooked. There is no difference between the red meat and non-red meat, for ablution is invalidated by eating the stomach, the intestines, the liver, the heart, the fat or anything else. All parts of the camel invalidate ablution. The Messenger ﷺ did not specify any part, even though he knew that the people eat from this part and that part; and if the ruling differed, the Prophet ﷺ would have made it clear to the people so that they would be informed about their religion. Also, we do not know of any animal the ruling upon which differs regarding its parts: An animal is either lawful or unlawful, and either it necessitates ablution or it does not necessitate ablution. As for part of it having one ruling, while another part has another ruling, that is unknown in the Islamic Law, even though it may be known in the jurisprudence of the Jews, as Allâh, the Most High says:

﴿وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ﴾

*"And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone."*[1]

For this reason, the scholars are in total agreement that the fat of the pig is unlawful, even though Allâh, the Most High did not mention anything in the Noble Qur'ân, except its meat: He,

[1] *Al-An'am* 6:146

the Most High said:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ﴾

*"Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice) for others than Allah."*[1]

And I do not know of any difference of opinion among the scholars regarding the fact that the fat of the pig is unlawful. Based upon this, we say that included in the meat of the camel mentioned in the *Hadith* is its fat, its intestines and other parts of it.

## Q. 155. Does touching a woman invalidate ablution?

**A.** The correct view is that touching a woman does not invalidate ablution in general, unless something is emitted from him. The evidence for this is the authentic *Hadith* from the Prophet ﷺ, in which it is stated that he kissed one of his wives and went out to prayer without performing ablution, and because the basic principle is that it is not invalidated until a clear, authentic evidence for its invalidity is established, and because the man completed his act of purification in accordance with the legal evidence. What has been confirmed in accordance with the legal evidence cannot be abolished except by a legal evidence.

And if it is said: Allâh, the Almighty, the All-Powerful has said:

﴿أَوْ لَـٰمَسْتُمُ النِّسَآءَ﴾

*"or you have been in contact with women."*[2]

The reply is; that what is meant by touching in the Verse is

[1] *Al-Ma'idah* 5:3

[2] *An-Nisa'* 4:43

sexual intercourse, as has been authentically reported from Ibn 'Abbas, may Allâh be pleased with them; and there is also an evidence in the division of the Noble Verse, which divides purification into primary and replacement purification, and the division of purification into major and minor, and the division of the reasons for major purification and minor purification; Allâh, the Most High says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ﴾

*"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles."*[1]

This is minor, primary purification with water. Then He says:

﴿وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ﴾

*"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."*

This is major primary purification with water. Then He says:

﴿وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ﴾

*"But if you are ill or on a journey or any of you comes from answering the call of nature or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum."* and His Words:

﴿فَتَيَمَّمُواْ﴾

*"then perform Tayammum."*

This is the substitution. And His Words:

[1] *Al-Ma'idah* 5:6

﴿أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ﴾

*"or any of you comes from answering the call of nature."*

This is an explanation of the reason for minor purification, and His Words:

﴿أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ﴾

*"or you have been in contact with women (i.e. sexual intercourse)."*

This is an explanation of the reason for major purification.

If we interpret touching as meaning contact by the hand, it would mean that Allâh had mentioned in the Noble Verse two reasons for minor purification and remained silent regarding the reason for major purification, although He said:

﴿وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟﴾

*"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."*

This contradicts the Qur'ânic eloquence. Accordingly, the Noble Verse is an evidence that what is intended by the Words of Allâh, the Most High:

﴿أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ﴾

*"or you have been in contact with women."*

is: you have had sex with women, so that the Verse includes both reasons which necessitate purification: The major reason and the minor reason, and it includes the two kinds of purification: The minor being the washing of the four limbs, and the major being the washing of the whole body, and the replacement being purification of the two limbs (i.e. the hands) only by *Tayammum*, because that is equivalent to minor purification and major purification.

According to this, the most authoritative opinion is that touching a woman does not invalidate ablution in general,

whether it is with desire or without desire, unless something is emitted from him. If something was emitted from him, he must perform *Ghusl* if what was emitted is semen, and ablution (*Wudu'*) if what was emitted is prostate fluid.

**Q. 156. A teacher teaches his students the Noble Qur'ân and there is no water available in the school or nearby it, and the Qur'ân may not be touched except by the purified, so what should be done?**

**A.** If there is no water in the school or nearby it, then the students should be instructed not to come except in a state of ritual purity. This is because the Qur'ân should not be touched except by a ritually pure person. It is mentioned in the *Hadith* of 'Amr bin Hazm, may Allâh be pleased with him, that the Prophet ﷺ sent him a letter in which he said:

«أَلَّا يَمَسَّ الْقُرْآنَ إِلَّا طَاهِرٌ»

*"No one should touch the Qur'ân except one who is purified."*[1]

One who is purified here means one who has removed impurity from himself; and the evidence for this is in the Words of Allâh, the Most High in the Verse of ablution, bathing and *Tayammum*:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

*"Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful."*[2]

And in His Words:

﴿لِيُطَهِّرَكُمْ﴾

[1] Reported by Ad-Darimi in the Book of Divorce, in Chapter 3 and by An-Nasa'i (5718).

[2] *Al-Ma'idah* 5:6

*"to purify you."*

there is proof that before cleansing himself, a person has not attained purification, and based upon this, it is not permissible for anyone to touch the Qur'ân unless he is in a state of ritual purity achieved by performing ablution. Some of the scholars said that it is permitted for the young to touch the Qur'ân due to their need for that and their lack of understanding of ablution, but it is more fitting for the students to be ordered to do that, i.e. ablution, so that they may touch the Qur'ân while they are in a state of ritual purity.

As for the words of the questioner: And the Qur'ân may not be touched except by the purified, it is as if I understand by it that he means to cite this Verse (*Surat Al-Waqi'ah* 56:79) as an evidence for the obligation to perform ritual purification before touching the Qur'ân and there is no evidence in the Verse for that, because what is meant by His Words:

﴿لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ﴾

*"Which none can touch but the purified."*[1]

is *Al-Kitab Al-Maknun*, which is *Al-Lawh Al-Mahfuz* and the purified ones are the angels. If what was intended by it was those who purify themselves, He would have said: None shall touch it except those who purify themselves, and He did not say that it is not permissible to touch the Qur'ân except in a state of ritual purification, but the *Hadith* which we have indicated above is proof of that.

## Q. 157. What are the things that necessitate *Ghusl*?

**A.** The things which necessitate *Ghusl* include:

1. The emission of semen due to desire, whether during wakefulness or sleep. In the case of sleep, he must perform

[1] *Al-Waqi'ah* 56:79

*Ghusl* even if he was unaware of any feelings of desire. This is because the sleeper might have a sexual dream and be unaware of it himself, so if sperm is emitted from him due to desire, he must perform *Ghusl* in any case.

2. Sexual intercourse: If a man has sexual intercourse with his wife, by inserting his penis into her vaginal opening or further, then he must perform *Ghusl*, according to the words of the Prophet ﷺ regarding the first:

«الْمَاءُ مِنَ الْمَاءِ»

*"Water (i.e. sperm) is only (cleansed) with water."*[1]

That is, *Ghusl* is an obligation due to the emission of semen. And his words regarding the second:

«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ»

*"When a man sits between the four parts of a woman and has sexual intercourse with her, Ghusl becomes compulsory."*[2]

That is, even if no semen was emitted. The ruling on this matter, i.e. the matter of sexual intercourse without emission is unknown to many people. Indeed, some people have sexual intercourse with their wives for weeks or months without seminal emission and they do not perform *Ghusl* due to ignorance. This is a very dangerous thing, so people must know the limits revealed by Allâh to His Messenger ﷺ, because when a person has sexual intercourse with his wife, even if there is no ejaculation, both he and she must perform *Ghusl*, according to

[1] Reported by Muslim in the Book of Menstruation, in the Chapter: Water is Only (cleansed) With Water (343).

[2] Reported by Al-Bukhari in the Book of *Ghusl*, in the Chapter: If the Two Circumcision Organs Meet (291); and by Muslim in the Book of Menstruation, in the Chapter: Abrogation of the Order to Make Ghusl Only Due to Emission of *Mani* and the Order to Make *Ghusl* Due to Contact of the Two Circumcision Organs (348).

the *Hadith* which we have mentioned above.

3. One of the things which necessitates *Ghusl* is the flow of blood due to menstruation and postpartum bleeding, because when a woman menstruates and then becomes clean,[1] she is required to perform *Ghusl*, according to the Words of Allâh, the Most High:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ﴾

*"They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers)."*[2]

The Prophet ﷺ also ordered that in the case of a woman with irregular vaginal bleeding, if she had remained (bleeding) for the normal length of her menstrual period, she should perform *Ghusl*, and the woman with postnatal bleeding is like her, she must perform *Ghusl*.

Some of the scholars have said that also among the things which necessitate *Ghusl* is death; and they cite as evidence the words of the Prophet ﷺ to the women who washed his daughter:

---

[1] That is, her period ends.

[2] *Al-Baqarah* 2:222

«اغْسِلْنَهَا ثَلَاثاً ، أَوْ خَمْسًا ، أَوْ سَبْعًا ، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ ذَلِكَ»

*"Wash her three times, or five times, or seven times or more than that if you consider it necessary."*[1]

And the words of the Prophet ﷺ regarding the man whose riding beast fell on him on Mount 'Arafat while he was in a state of *Ihram*:

«اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ»

*"Wash him with water and Sidr*[2] *and shroud him in his garment."*[3]

So, they said that *Ghusl* must be performed for the deceased. But the obligation here relates to the living, because the deceased is no longer held responsible due to his death, it is incumbent upon the living to wash their dead, in accordance with the command of the Prophet ﷺ to do so.

## Q. 158. Is it necessary to perform *Ghusl* due to caressing and kissing?

**A.** It is not incumbent upon a man, nor is it incumbent upon a woman, to perform *Ghusl* simply due to taking pleasure from caressing or kissing. Unless emission of sperm occurs, in which case, *Ghusl* is compulsory for both of them, if such fluid is emitted from both of them. If it is emitted from only one of

[1] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: Washing the Deceased and His Ablution With Water and *Sidr* (1253); and by Muslim in the Book of Funerals, in the Chapter: Washing the Deceased (939).

[2] *Sidr*: An aromatic essence derived from the lotus tree.

[3] Reported by Al-Bukhari in the Book of Funerals, in the Chapter: How to Shroud the *Muhrim* (1267); and by Muslim in the Book of *Hajj*, in the Chapter: What to do With the *Muhrim* if He Dies (1206).

them, it is incumbent on that one only. This is if it is only caressing or kissing or hugging. But if it is sexual intercourse, then *Ghusl* is required due to sexual intercourse in all circumstances for the man and the woman, even if there is no emission of sperm, according to the words of the Prophet ﷺ:

«إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ»

*"When a man sits between the four parts of a woman and has sexual intercourse with her, Ghusl becomes compulsory."*[1]

And in Muslim's version:

«وَإِنْ لَمْ يُنْزِلْ»

*"even if he did not ejaculate."*

This matter could be unknown to many women: The woman might believe indeed, even the man might believe that if there is no emission, there is no need to perform *Ghusl* and this is great ignorance, because sexual intercourse necessitates *Ghusl* in all circumstances; and anything less than sexual intercourse, such as taking pleasure, does not necessitate *Ghusl*, unless emission occurs.

**Q. 159. If a person wakes and finds wetness on his clothing, must he perform *Ghusl*?**

**A.** If a person wakes and finds wetness on his clothing, he falls within one of three categories:

1. That he is positive it is semen, in which case, it is obligatory for him to perform *Ghusl*, whether he remembers having a sexual dream or not.

2. That he is positive it is not semen, in which case, it is not obligatory for him to perform *Ghusl*, but he must wash what it is that has affected him, because the ruling on it is the ruling of urine.

[1] The reference for this *Hadith* has been mentioned previously under no. 148.

3. That he is unaware whether or not it is semen; in that case it requires elaboration:

If he remembers that he had a sexual dream while he was asleep, he must regard it as semen and perform *Ghusl*, according to the *Hadith* of Umm Salamah, may Allâh be pleased with her, who asked the Prophet ﷺ about what a woman should do if she sees in her dreams what a man sees (i.e. sexual intercourse), should she perform *Ghusl*? He replied:

«نَعَمْ، إِذَا هِيَ رَأَتِ الْمَاءَ»

*"Yes, if she sees some liquid."*[1]

If he did not see anything in his sleep, and if he was thinking about sexual intercourse before he slept, he should regard it as prostate fluid.

If he was not thinking about sexual intercourse before he slept, then this is an area of differing:

It has been said that he must perform *Ghusl* in order to be on the safe side, and it has been said that it is not obligatory for him to do so, and that is the correct opinion, because the basic principle is freedom from liability.

## Q. 160. What are the rulings related to *Janabah*?[2]

**A.** The rulings related to *Janabah* are:

1. That it is unlawful for the person in a state of *Janabah* to offer prayer, both obligatory and supererogatory, even funeral prayer, because Allâh, the Most High says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ﴾

---

[1] Reported by Muslim in the Book of Menstruation, in the Chapter: The Obligation Upon a Woman to Perform *Ghusl* if *Mani* is Emitted From Her (311).

[2] *Janabah*: A state of ritual impurity due to seminal emission.

*"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces."*

up to His Words:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُواْ﴾

*"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."*[1]

2. That it is unlawful for the person in a state of *Janabah* to circumambulate the House (of Allâh in Makkah), because circumambulation of the House involves remaining in the *Masjid* and Allâh, the Most High has said:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُواْ﴾

*"O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba (i.e. in a state of sexual impurity and have not yet taken a bath), except while on the way (through a mosque), until you wash your whole body (Ghusl)."*[2]

3. That it is unlawful for him to touch a copy of the Qur'ân, according to the words of the Prophet ﷺ:

«لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ»

*"No one should touch the Qur'ân except one who is purified."*[3]

4. That it is unlawful for him to remain in the *Masjid*, unless it is with ablution, according to the Words of Allâh, the Most High:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ

---

[1] *Al-Ma'idah* 5:6

[2] *An-Nisa'* 4:43

[3] The reference for this *Hadith* has been mentioned previously under no. 156.

﴿وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟﴾

*"O you who believe! Approach not As-Salat (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba (i.e. in a state of sexual impurity and have not yet taken a bath), except while on the way (through a mosque), until you wash your whole body (Ghusl)."*[1]

5. That it is unlawful for him to recite the Qur'ân until he performs *Ghusl*, because the Prophet ﷺ used to make the Companions, may Allâh be pleased with them, recite as long as they were not in a state of *Janabah*.

These are the five rulings related to the one who is in a state of *Janabah*.

## Q. 161. What is the description of *Ghusl*?

**A.** The description of *Ghusl* is in two forms:

1. The obligatory manner, and it is that he washes all of his body with water, including rinsing the mouth and sniffing up water into the nose and expelling it. If he washes all of his body in any manner whatsoever, then the state of major impurity has been lifted from him and his purification is complete, according to the Words of Allâh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟﴾

*"If you are in a state of Janabah (sexually impure), purify yourself (bathe your whole body)."*[2]

2. The complete manner, and it is that he performs *Ghusl* in the way in which the Prophet ﷺ performed it: When he wished to make *Ghusl* due to *Janabah*, he would wash his hands, then wash his private parts and whatever had been soiled by *Janabah*, then

[1] *An-Nisa'* 4:43

[2] *Al-Ma'idah* 5:6

he would perform a complete ablution (*Wudu'*), in the manner in which we have described the ablution, then he would wash his head, pouring water over it three times, then he would wash the remainder of his body. This is the description of complete *Ghusl*.

**Q. 162: If a person performs *Ghusl* and he does not rinse his mouth or sniff water into his nose, is his *Ghusl* correct?**

**A.** *Ghusl* is not correct without rinsing the mouth and sniffing water into the nose, because the Words of Allâh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُواْ﴾

> *"If you are in a state of Janabah (sexually impure), purify yourself."*[1]

include the whole body, and the inside of the mouth and the inside of the nose are a part of the body which must be purified. This is why the Prophet ﷺ ordered that the mouth be rinsed and water sniffed into the nose during ablution, since these are included in the Words of Allâh, the Most High:

﴿فَاغْسِلُواْ وُجُوهَكُمْ﴾

> *"wash your faces."*[2]

If they are included in the washing of the face and the face is a part of the body which must be cleansed during major purification, then it is obligatory for one who performs *Ghusl* due to *Janabah* to rinse his mouth and sniff water into his nose.

**Q. 163. If it is not possible to use water, how can purification be achieved?**

**A.** If it is not possible to use water, due to it not being available, or due to the harm caused by using it, then it should be relinquished in favor of *Tayammum*. This is performed by

[1] *Al-Ma'idah* 5:6

[2] *Al-Ma'idah* 5:6

striking the hands on the ground, then wiping the face with them, then wiping each of them with the other, but this applies only to purification from *Al-Hadath*.

As for purification from impurities, *Tayammum* may not be made for it, whether it was on the body, on the clothes or on the ground. The purpose of purification from impurities is to remove that filthy thing, and it is not a condition that it be an act of worship, which is why, if this filthy thing was removed unintentionally from a person, the spot would be purified: If rain fell on a polluted place, or on a soiled garment, and the filth was removed by the rainfall, the place would be cleansed thereby, even if the person was unaware of it. This is not the case with purification from *Al-Hadath*, because that is an act of worship by which one draws closer to Allâh, the Almighty, the All-Powerful and so it requires an intention and an aim.

**Q. 164. If a person was in a state of *Janabah* at a time when the weather was cold, may he perform *Tayammum*?**

**A.** If a person is in a state of *Janabah*, then he must perform *Ghusl*, according to the Words of Allâh, the Most High:

﴿وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا۟ۚ﴾

*"If you are in a state of Janabah (sexually impure), purify yourself."*[1]

So if the night is cold, and he is unable to perform *Ghusl* with the cold water, then he must heat it if that is possible. If it is not possible for him to heat it due to the absence of any facility for heating water, then in this situation, he may perform *Tayammum* due to *Janabah* and pray, in accordance with the Words of Allâh, the Most High:

﴿وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم

[1] *Al-Ma'idah* 5:6

مِّنْهُ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

*"But if you are ill or on a journey, or any of you comes from the Gha'it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful."*[1]

If he performs *Tayammum* due to *Janabah*, then he will be purified by it, and he will remain in a state of ritual purity until he finds water. Then if he finds water, he must perform *Ghusl*, in accordance with the long *Hadith* of 'Imran bin Husain in *Sahih Al-Bukhari* in which he said that the Prophet ﷺ saw a man who remained secluded and did not pray with the people, so he asked him:

«مَا مَنَعَكَ؟»

*"What prevented you (from praying)?"*

He said: "I suffered from *Janabah* and there was no water." The Prophet ﷺ said:

«عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ»

*"You must use dust and that is sufficient for you."*[2]

Then water arrived and the Prophet ﷺ gave him water and said to him:

«أَفْرِغْهُ عَلَى نَفْسِكَ»

---

[1] *Al-Ma'idah* 5:6

[2] Reported by Al-Bukhari in the Book of *Tayammum*, in the Chapter: Clean Earth is an Ablution for the Muslim and it Suffices Him in Place of Water (344).

*"Pour it over yourself."*

This proves that if water is found, the person who performed *Tayammum* must purify himself with it, whether it was due to *Janabah* or minor defilement. If he performs *Tayammum* due to *Janabah*, he will remain purified by it until he is afflicted by another state of *Janabah* or he finds water. So based upon this, he should not repeat his *Tayammum* due to *Janabah* each time he offers the prayer, unless it is needed for another state of *Janabah;* but he will perform the *Tayammum* for minor defilements whenever it is needed for prayers.

**Q. 165. Is it a condition regarding the dust with which *Tayammum* is made that there be actual soil? And is the Word:**

﴿فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُۚ﴾

*"...rub therewith your faces and hands."*[1]

**in the Saying of Allâh, the Most High:**



**"therewith."**

**evidence that it is a condition that there be actual dust?**

**A.** The most authoritative view is that it is not a condition of *Tayammum* that there be dust. In fact, if a person performs *Tayammum* on the ground, it is sufficient for him, whether there is dust on it or not. So if rain falls on the ground, a person should strike the ground with his hands and wipe his face and hands, even if there is no dust on the ground, according to the Words of Allâh, the Most High:

﴿فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُۚ﴾

*"then perform Tayammum with clean earth and rub therewith*

[1] *Al-Ma'idah* 5:6

*your faces and hands."*[1]

And because the Prophet ﷺ and his Companions, may Allâh be pleased with them, used to travel to areas where there was no sand, and the rains would come down on them, and they would perform *Tayammum* as Allâh, the Almighty, the All-Powerful commanded.

So, the most correct saying is that if a person performs *Tayammum* on the ground, then his *Tayammum* is valid, whether there is dust on the ground or not.

As for the Words of Allâh, the Most High:

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ﴾

*"...rub therewith your faces and hands."*

the word 'therewith' indicates the range of something and it does not mean a part of something; and it has been confirmed from the Prophet ﷺ that he blew on his hands after striking the ground with them.[2]

**Q. 166. If a sick person did not find dust, may he make *Tayammum* against the wall, and likewise, (may he do it) on the mattress or not?**

**A.** A wall is considered to be of good earth, so if the wall is made from earth, whether it be rock or clay, i.e. mud bricks, then it is permissible to perform *Tayammum* on it. However, if the wall is covered with wood or paint, but there is dust on it, he may perform *Tayammum* on it and there is no sin in that. He will be like one who made *Tayammum* on the ground, because dust is from the material of the earth. But if there is no dust on it, then it is not from the earth, and he may not make *Tayammum* on it.

[1] *Al-Ma'idah* 5:6

[2] Reported by Al-Bukhari in the Book of *Tayammum*, in the Chapter: *Tayammum*: Should the Hands be Blown on? (338).

Regarding the mattress, we say: If there is dust on it, then he may make *Tayammum* on it, but if there is not, then he may not do so, because it is not of earth.

**Q. 167. What is the ruling on a young child's urine if it is spilt on the clothing?**

**A.** The correct view in this matter is that the urine of the male who is fed with milk is a minor impurity. In order to clean it, it is sufficient to sprinkle water on it, which means to cover it with water, pouring water over it to cover it until it is soaked, without rubbing it and without squeezing it. This is because it has been confirmed from the Prophet ﷺ that a small boy was brought to him and he placed him on his lap and he urinated on him. He called for water and poured it over the area, but he did not wash it.[1] But as regards the female, the urine must be washed, *because the basic principle is that urine is impure and must be* washed, but the male child is excepted from this ruling according to the evidence of the *Sunnah* to that effect.

**Q. 168. A woman who is more than fifty years of age has bleeding in the normal manner, while another who is more than fifty years of age has bleeding in a manner other than the normal manner, but is only yellow or muddy colored?**

**A.** The one who has bleeding in the normal manner, her blood is that of true menstruation, according to the most correct opinion, since there is no maximum age limit for menstruation. So, based upon this, the well known rulings of menstrual blood are confirmed for her blood, such as abstaining from prayer,

[1] Reported by Al-Bukhari in the Book of Ablution, in the Chapter: The Urine of Infants (223); and by Muslim in the Book of Purification, in the Chapter: The Ruling on the Urine of the Breast-fed Child and How to Wash it (286).

fasting, sexual intercourse, as well as the obligation to perform *Ghusl* afterwards, and to make up for any fasting she has missed, and such like.

As for the one who has a yellow or muddy discharge, if it occurs during the normal time of menstruation, then it is menstrual blood, and if it does not take place during the normal time of menstruation, then it is not menstrual blood. But if her blood is the well known menstruation, but it comes early or late, then there is no effect from this; for she should refrain from the necessary actions when it comes to her and perform *Ghusl* when it stops. All of this is according to the correct opinion, which is that there is no maximum age limit for it. But according to the *Mathhab* (of Imam Ahmad), there is no menstruation after fifty years, and if the blood is normal, dark blood, then she must fast and pray, and she should not perform *Ghusl* when it stops, however, this opinion is not correct.

**Q. 169. Is the blood which comes out of the pregnant woman menstruation?**

**A.** The pregnant woman does not menstruate, as Imam Ahmad, may Allâh have mercy on him, said, for a woman only knows she is pregnant due to the cessation of her menstruation. Menstruation, as the scholars said, is the creation of Allâh, the Most Blessed, the Most High for the purpose of nourishing the fetus in the belly of the mother. So, when the child grows, the menstruation ceases, but for some women, the menstruation might continue according to her normal custom, as it was before the pregnancy. The ruling on this is that her menstruation is true menstruation, because the menstruation continued in her case and it was unaffected by the pregnancy. So, this menstruation will prevent everything which is prevented by the menstruation of the non-pregnant woman, and it will necessitate everything which it necessitates, and make unnecessary everything which it makes unnecessary. In short,

the blood which comes out of the pregnant woman is of two types:

1. A type that carries the ruling of menstruation; that is the blood that continues with her as it was before the pregnancy, because this is an evidence that the pregnancy has not affected it, so it is menstruation.

2. Blood which afflicts the pregnant woman suddenly, either because of an accident or because of her carrying something or dropping something or the like. This is not menstruation it is only normal blood; accordingly, it does not prevent her from praying or fasting, and the ruling on her is that of the purified.

**Q. 170. Is there a minimum and maximum time period in days for menstruation?**

**A.** There is no minimum or maximum limit in days for menstruation, according to the correct opinion, based on the Words of Allâh, the Most High:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ﴾

*"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not in unto them till they are purified (from menses and have taken a bath).'"*[1]

So, Allâh has not prescribed a fixed number of days for avoiding them, instead He made the time they become clean the limit for avoiding them. This proves that the reason for the ruling is the presence or absence of menstruation. So, when there is menstrual blood, the ruling is confirmed, and when she becomes cleansed of it, the rulings of it are removed. Also,

[1] *Al-Baqarah* 2:222

there is no evidence for limiting it, while there is a need for some way to know. So, if limitation by age or time was confirmed, it would be based upon the Book of Allâh and the *Sunnah* of His Messenger ﷺ. Therefore, based on this, all of the blood well known to women which a woman considers to be menstruation is menstrual blood, without it being measured according to a fixed time period, unless the bleeding is continuous in the woman and never stops, or it stops for a short time, such as a day or two in the month. In that case, it is vaginal bleeding.

**Q. 171. A woman was caused menstrual bleeding due to a treatment and so she stopped praying; should she make up for it?**

**A.** The woman should not make up for the prayer if she was caused to have menstrual bleeding. Whenever menstrual blood occurs its ruling accompanies it, just as if she took some medication which prevented menstruation and it did not occur, then she should pray and fast and she may not make up for the fasting (at a later date), because she is not menstruating, and the ruling goes along with its cause; Allâh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾

*"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses).'"*[1]

So, whenever this harmful thing is present, its ruling is confirmed, and when it is not found, its ruling is not confirmed.

**Q. 172. Is it permissible for the menstruating woman to recite the Qur'ân?**

**A.** It is permissible for the menstruating woman to recite the

[1] *Al-Baqarah* 2:222

Qur'ân in case of need, such as if she is a teacher, so she recites the Qur'ân for the purpose of teaching, or she is a student, and so she recites the Qur'ân in order to learn it, or she is teaching her small or grown-up children, and so she recites the Verse before them and repeats it after them. The important thing is that if there is a need for a menstruating woman to recite the Qur'ân, she may do so and there is no sin upon her. Likewise, if she fears that she will forget it so she recites it in order to remember it, there is no sin upon her, even if she is menstruating, although some of the scholars say that it is permissible for the menstruating woman to recite the Qur'ân unrestrictedly, without need.

Others said that it is unlawful for her to recite the Qur'ân, even in case of need. So, there are three opinions, but what should be said is that if she needs to recite the Qur'ân in order to teach it or to learn it, or due to fear of forgetting it, then there is no sin upon her.

**Q. 173. If the blood is unclear to a woman, and she cannot distinguish whether it is the blood of menstruation, or vaginal bleeding or something else, what should she consider it to be?**

**A.** The basic principle regarding blood which comes out of a woman is that it is menstrual blood, until it becomes clear that it is vaginal bleeding. Based upon this, she should consider it to be the blood of menstruation, as long as it is not evident that it is vaginal bleeding.

**Q. 174. If a woman starts menstruating after the time for prayer begins, what is the ruling? Should she make up the prayer for the time of the menstrual period?**

**A.** If menstruation occurs after the time for prayer begins, such as if she starts to menstruate half an hour after the sun

passes its zenith for example, then after becoming cleansed from the menstruation, she must make up for this prayer whose time began while she was still free of menstruation, according to the Words of Allâh, the Most High:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾

*"Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."*[1]

She should not make up for the prayers during the time of the menstrual period, according to the words of the Prophet ﷺ in the lengthy *Hadith*:

«أَلَيْسَتْ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟»

*"Is it not the case that if she menstruates, she does not pray and she does not fast?"*[2]

The scholars are in absolute agreement that she does not make up for the prayers she missed while she was menstruating.

However, if she became clean and there remained the time it takes to perform one *Rak'ah* or more, then she must pray when she became clean, in accordance with the *Hadith* of the Prophet ﷺ:

«مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ»

*"Whoever caught a Rak'ah of the 'Asr prayer before the sun sets, he has caught the 'Asr prayer."*[3]

So, if she becomes clean at the time of the *'Asr* prayer or before the sun rises, and there remains enough time before the sun sets or rises to perform one *Rak'ah* of the prayer, then she must

[1] *An-Nisa'* 4:103

[2] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: The Menstruating Woman's Abandoning Fasting (304).

[3] Reported by Muslim in the Book of *Masjids*, in the Chapter: Whoever Caught a *Rak'ah* of the Prayer Has Caught That Prayer (608).

pray the *'Asr* prayer in the first case and the *Fajr* prayer in the second case.

**Q. 175. A woman's menstrual period used to last for six days, then it increased by a number of days (what should she do)?**

**A.** If the usual period of this woman was six days, then this period became longer, becoming nine, ten or eleven days, she should continue to refrain from prayer until she becomes clean. The Prophet ﷺ did not fix a limit for the length of the menstrual period, and Allâh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾

*"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses).'"*[1]

So when this blood remains, the woman remains in that state (i.e. menstruating) until she becomes clean and performs *Ghusl*, then if it comes to her in the following month and it is shorter, she should perform *Ghusl* when she becomes clean, even if it is not the same length as the previous period. The important thing is that when menstruation is present with a woman, she must not pray, whether the menstruation is in agreement with the previous period, or it is longer or shorter than it; and if she becomes pure, she should pray.

**Q. 176. If a woman is having her monthly period, then becomes clean and performs *Ghusl*, then after she has prayed for nine days, blood comes to her again and she remains for three days without praying, then she becomes clean and prays for eleven days and then the normal monthly period returns to her, should she repeat**

[1] *Al-Baqarah* 2:222

**the prayers she performed during those three days, or should she consider them part of the menstrual period?**

**A.** When menstruation comes, it is menstruation, no matter whether the time period between it and the next period is long or short. If she menstruated, then became clean, and after five, six or ten days, the menstrual period came to her again, then she should remain without praying, because it is menstruation and thus it should always be: Whenever she becomes clean and then the period comes, she must remain (without praying). But if the bleeding continued with her perpetually, or it did not stop except for a short while, then she has vaginal bleeding in that case, and she should not remain (without praying) except for the normal length of her period.

**Q. 177. What is the ruling on the yellow liquid that comes out of a woman two days before the monthly period?**

**A.** If this yellow liquid is before the menstruation comes, then it is nothing, according to the words of Umm 'Atiyyah: We never used to consider yellow or muddy colored discharge to be anything.[1]

So, if this yellow discharge is before menstruation, and it is separated from the menstruation, then it is nothing. But if the woman knows that this is the beginning of menstruation, she should remain (without praying) until she becomes clean.

**Q. 178. What is the ruling on the yellow discharge or muddy colored discharge that comes after becoming clean (from the menstrual period)?**

[1] Reported by Al-Bukhari in the Book of Menstruation, in the Chapter: Yellow and Muddy Coloured Discharge Other Than During the Days of Menstruation (326).

**A.** The problems of women regarding menstruation are a sea without a shore. Among the causes of them are the use of these contraceptive tablets and tablets for preventing the onset of the menstrual period. These numerous doubts and uncertainties were previously unknown to the people.

It is true that doubt and uncertainty have existed as long as women have existed, but their proliferation in this manner which leaves a person bewildered as to the solution to his problems is a matter which is most regrettable. However, the rule is general: When a woman becomes clean and is certain that she is cleansed of her menstruation and I mean by being cleansed of her menstruation that the white discharge has been expelled and it is a white liquid which is known to women, and the yellow or muddy colored discharge, or spotting or dampness which comes out after becoming cleansed from the menstrual period – none of these things are menstruation and so they do not prevent prayer or fasting, nor does it prevent a man from having sexual intercourse with his wife, because it is not menstruation. Umm 'Atiyyah said: We never used to consider yellow or muddy colored discharge to be anything. This was narrated by Al-Bukhari, and Abu Dawud added: after becoming cleansed. And its chain of narrators is authentic.

Based upon this we say: Everything that happens after a woman is certain that she has become cleansed of these things does not harm her, nor does it prevent her from praying, fasting, or having sexual intercourse with her husband. But she must not be hasty (but wait) until she sees that she is clean, because some women, if their blood flow becomes lighter, hasten to make *Ghusl* before they see that they are cleansed. This is why the wives of the Companions used to send a *Kursuf*, i.e. a piece of cotton on which there was a yellow discharge to 'Aishah, the Mother of the believers, may Allâh be pleased with her, and she would say to them: "Do not be hasty, (wait) until

you see the white discharge."[1]

**Q. 179. What is the ruling on using tablets to prevent menstruation?**

**A.** There is no objection to a woman using tablets to prevent menstruation, if it will not cause any harm to her health, on condition that her husband permits her to do so. But according to what I have learned, these tablets are harmful to a woman; and it is well known that the emission of menstrual blood is something natural, and if something natural is prevented from occurring at the right time, then its prevention must result in harm to the body. Another danger of these tablets is that they confuse a woman regarding her monthly period and cause it to change, and then she remains in worry and doubt regarding her prayer, having sex with her husband and other matters. For this reason, I do not say that they are unlawful, but I do not like for a woman to use them, due to fear of harm to her.

I say: It is incumbent upon a woman to accept what Allâh has ordained for her, for in the year of the Farewell Pilgrimage, the Prophet ﷺ entered the room of the Mother of the believers, 'Aishah, may Allâh be pleased with her, while she was crying, and she had entered in to the state of ritual consecration for *'Umrah*, and he said to her:

«مَالَكِ لَعَلَّكِ نُفِسْتِ؟»

*"What is wrong with you? Perhaps you have begun menstruating?"*

She said: "Yes." He said:

«هَذَا شَيْءٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ»

[1] Reported by Al-Bukhari in a *Mu'allaq* form (i.e. with an incomplete chain of narrators), in the Book of Menstruation, in the Chapter: The Approach of Menstruation and the End of it.

*"This is something which Allâh has written for the daughters of Adam."*[1]

So, it is incumbent upon a woman to be patient, hoping for a reward (from Allâh). If it is not possible for her to fast and pray because of her menstrual period, the door to remembrance of Allâh is open, all praise and thanks are to Allâh: She may mention Allâh and utter statements glorifying Allâh, the Most Glorified, the Most High and give charity, and behave well towards the people by her words and deeds, and that is among the best of deeds.

**Q. 180. If the flow of blood continues in the postpartum woman after forty days, may she pray and fast?**

**A.** If the blood of a postpartum woman remains with her for more than forty days and it has not changed, then if what is in excess of forty days coincides with the time of her previous monthly period, she should remain in wait (without praying or fasting). If it does not coincide with the time of her previous monthly period, then the scholars are divided on this:

Some of them said that she should perform *Ghusl* and pray and fast, even if the blood is flowing from her, because she will in that case be like the woman with vaginal bleeding.

Some of them said that she should wait until she has completed sixty days, because there are some women whose postpartum bleeding lasts for sixty days. This is something which is a proven fact, because the normal postpartum bleeding of some women is sixty days. Based upon this, she should wait until she has completed sixty days, then after that, she will return to her

[1] Reported by Al-Bukhari, in the Book of Menstruation, in the Chapter: The Ordainment of Menstruation (for Women and What to do) When Their Menstruation Comes (294); and by Muslim in the Book of *Hajj*, in the Chapter: Explanation of the Aspects of *Ihram* (1211) (120).

normal monthly cycle and she will remain for the duration of her monthly period, then perform *Ghusl* and pray, because, in that case, she is suffering from vaginal bleeding.

**Q. 181. If the woman with postpartum bleeding becomes clean before the completion of forty days, may her husband have sexual intercourse with her? And if the blood returns to her after forty days, then what is the ruling?**

**A.** It is not permissible for the husband of a woman with postpartum bleeding to have sexual intercourse with her; so if she becomes clean during these forty days, then it is incumbent upon her to pray and her prayer will be valid. It is permissible for her husband to have sexual intercourse with her in this situation, because Allâh, the Most High says:

﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ﴾

*"They ask you concerning menstruation. Say: 'That is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath).' And when they have purified themselves, then go into them as Allah has ordained for you (go into them in any manner as long as it is in their vagina)."*[1]

So, as long as the harmful thing, i.e. blood, is present, it is not permissible to have sexual intercourse, but if she becomes clean, sexual intercourse is permissible. Just as it is an obligation upon her to pray, she may do all that is prohibited to the woman with postpartum bleeding if she becomes clean during the forty days. Likewise, sexual intercourse is permis-

[1] *Al-Baqarah* 2:222

sible for her husband, although it is better for him to be patient until she has completed forty days, so that the bleeding does not return to her as a result of the sexual intercourse. But if he has sexual intercourse with her before that, there is no sin upon him.

If she sees blood after forty days and after she has become clean, then it is considered to be the blood of menstruation and not postpartum blood. The blood of menstruation is well known to women, so when she feels it, it is the blood of menstruation; and if it continues with her and does not stop except for a short while, then she will be considered to be suffering from vaginal bleeding. In that case, she will return to her normal pattern in menstruation and wait (without praying, fasting and sexual intercourse); then whatever is in excess of her normal period, she should perform *Ghusl* and pray. And Allâh knows better.

**Q. 182. If a woman has a miscarriage in the third month of pregnancy, should she pray or abandon prayer?**

**A.** What is well known to the scholars is that when a woman has a miscarriage after three months, she does not pray, because when a woman miscarries a fetus in which the features of a human being are clear, then the blood that comes out due to it is the blood of postpartum hemorrhage and she should not pray during it.

The scholars said: It is possible to discern human features when eighty-one days have passed and this is less than three months, so if she is certain that the fetus has miscarried after three months, then she is suffering from postpartum bleeding. But if it is before eighty days, then this blood she suffers from is dirty blood, and she should not abandon her prayers because of it. This questioner should think herself, if the fetus miscarried before eighty days, then she must make up for the prayers, and

if she does not know how many prayers she left, she should estimate and inquire and make up for the number which she thinks is most probable that she missed.

**Q. 183. If a woman is afflicted by (vaginal) bleeding, how may she pray?**

**A.** The ruling on a woman such as this, who suffers from bleeding, is that she should remain without praying or fasting for the length of her last period before this happened to her. If her custom was for the menstruation to come to her at the beginning of every month for six days, for example, then she should remain without praying or fasting from the beginning of the month for six days. Then when she has done that, she should perform *Ghusl*, pray, and fast.

The manner of praying for this woman and others like her is to completely wash her private parts, then to wrap them, perform ablution, and do that whenever the time for obligatory prayer begins. She should not do it before the time for the prayer begins, she should do it after the time begins, then she should pray and she should do the same if she wishes to perform a supererogatory prayer outside the times of the obligatory prayers. In this situation, due to the difficulty it imposes on her, she may combine the *Zuhr* and the *'Asr* prayers and the *Maghrib* and *'Isha'* prayers, so that this action of hers may be one for both the *Zuhr* and the *'Asr* prayers and one for the *Maghrib* and the *'Isha'* prayers and one for the *Fajr* prayer. Instead of doing it five times she need only do it three times. And Allâh is the Granter of success.

**Q. 184. What is the ruling on prayer and upon whom is it incumbent?**

**A.** Prayer is one of the most stressed confirmed pillars of Islam, indeed it is the second pillar of Islam after the *Shahadatan*, it is

the most stressed confirmed action of the limbs, and it is the main support of Islam, as has been confirmed in the *Hadith* from the Prophet ﷺ, in which he said about Islam:

«عَمُودُهُ الصَّلَاةُ»

*"Its main support is the prayer."*[1]

Allâh has made it an obligation upon his Prophet, Muhammad ﷺ in the highest place which a human being has reached, and on the noblest of nights for the Messenger of Allâh ﷺ, and without the intercession of anyone. Allâh, the Almighty, the All-Powerful made it obligatory upon His Messenger, Muhammad ﷺ fifty times day and night, but Allâh, the Most Glorified, the Most High lightened them upon His worshippers until they became five in deed, but fifty in the balance. This proves their importance and Allâh's Love for them, and that they merit a person spending much of his time in performing them, and their obligation is proven by the Book of Allâh, the *Sunnah,* and by the consensus of the Muslims.

In the Book, Allâh, the Almighty, the All-Powerful says:

﴿فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَـٰبًا مَّوْقُوتًا﴾

*"...but when you are free from danger, perform As-Salat*

---

[1] Reported by Imam Ahmad 5:231; by At-Tirmithi in the Book of *Faith,* in the Chapter: What Has Been Said About the Sacredness of Prayer (2616); by An-Nasa'i in *Al-Kubra* in the Book of *Tafsir,* in the Chapter: The Words of Allah, the Most High:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾

*"Their sides forsake their beds."* (*As-Sajdah* 32:16) (11394)

and by Ibn Majah in the Book of Trials, in the Chapter: Curbing the Tongue From *Fitnah* (3973); and At-Tirmithi said: The *Hadith* is *Hasan Sahih*.

*(Iqamat-as-Salat). Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."*[1]

The Prophet ﷺ said to Mu'ath bin Jabal, may Allâh be pleased with him, when he sent him to Yemen:

«أَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ»

*"Inform them that Allâh has enjoined upon them five prayers every day and night."*[2]

The Muslims are in total agreement about their obligation, which is why the scholars, may Allâh have mercy on them, said: If a person rejected the obligation of the five daily prayers, or he rejected the obligation of (even) one of them, he is a disbeliever and a renegade from Islam, whose blood may be spilt, whose property may be taken, unless he repents to Allâh, the Almighty, the All-Powerful. If he has newly embraced Islam and he does not know anything of the Islamic Laws, then he is excused due to ignorance; so he must be informed, but if he persists in rejecting its obligation after he has been informed of it, then he is a disbeliever.

Prayer is incumbent upon every adult, rational Muslim, both male and female.

The opposite of a Muslim is a disbeliever, and the disbeliever is not obliged to pray, meaning that he is not obliged to do it as long as he is a disbeliever, nor is he obliged to make up for it if he embraces Islam, but he will be punished for it on the Day of Resurrection, as Allâh, the Most High says:



[1] *An-Nisa'* 4:103

[2] Reported by Al-Bukhari in the Book of *Zakah*, in the Chapter: The Obligation of *Zakah* (1395); and by Muslim in the Book of *Faith*, in the Chapter: Calling to the *Shahadatan* and the Laws of Islam.



*"Except those on the Right (i.e. the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about Al-Mujrimun (polytheists, criminals, disbelievers) (and they will say to them): 'What has caused you to enter Hell?' They will say: 'We were not of those who used to offer the Salat (prayers), nor we used to feed Al-Miskın (the poor); and we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to deny the Day of Recompense,'"*[1]

and their words:

﴿قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ﴾

*"They will say: 'We were not of those who used to offer the Salat (prayers),'"*

is an evidence that they will be punished for abandoning prayer along with their disbelief and their belying the Day of Recompense.

As for the adult, he is a person in whom one of the signs of puberty has occurred – which are three for men and four for women:

1. Reaching fifteen years of age.

2. The emission of semen, whether it is due to sexual arousal while awake or while sleeping.

3. The growth of pubic hair, which is coarse hair around the private parts.

These three signs are seen in the man and the woman, and in the case of the woman there is a fourth sign, which is menstruation, for menstruation is one of the signs of puberty.

---

[1] *Al-Muddaththir* 74:39-46

As for the rational person, the opposite of that is the insane person, who has no rationality; and included in that is the elderly man and the elderly woman, if they become so old that they lose their powers of discrimination, and this is known to us as *Al-Muhaththiri*[1] and it is not incumbent upon him to pray in that case, due to the absence of his rationality.

As for menstruation or postpartum bleeding, it removes the obligation of prayer, so if menstruation or postpartum bleeding is present, then prayer is not incumbent, according to the words of the Prophet ﷺ:

«أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ، وَلَمْ تَصُمْ»

*"Is it not the case that if she menstruates, she does not pray and she does not fast?"*[2]

**Q. 185. Is it incumbent upon one who has lost his memory or one who is unconscious to fulfill the obligations of the Islamic Law?**

**A.** Verily, Allâh, the Most Glorified has made the acts of worship incumbent upon a person, if he possesses rationality by which he is able to understand things. As for one who has no rationality, he is not obliged to implement the Islamic Laws. Therefore, the insane person is not obliged by them, nor is the minor, who is unable to discriminate, indeed, neither is one who has not yet reached puberty, and this is from Allâh Mercy.

Similar is the mentally ill person, whose mind is affected to a degree less than insanity; and the same with the elderly person who has lost his memory: It is not incumbent upon him to pray or to fast, because he has lost his memory, and so he is in the same position as a child who is unable to discriminate, the

[1] *Muhaththiri*: One who talks nonsense or babbles.

[2] The reference for this *Hadith* was mentioned previously under no. 174.

obligations are removed from him and it is not necessary for him to perform them.

As for financial obligations, they are incumbent upon his wealth, even though he has lost his memory. So for example, *Zakah* is incumbent on his wealth, and it is an obligation upon the executor of his affairs to pay his *Zakah* for him, because the obligation to pay *Zakah* is related to his wealth, as Allâh, the Most High says:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم﴾

*"Take Sadaqah (alms) from their wealth in order to purify them and sanctify."*[1]

So He says:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ﴾

*"Take Sadaqah (alms) from their weath."*

and He did not say: Take from them. The Prophet ﷺ said to Mu'ath, may Allâh be pleased with him, when he sent him to Yemen:

«أَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِم تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِم»

*"Inform them that Allâh has made incumbent upon them the payment of Sadaqah from their wealth, to be taken from their rich and given to their poor."*[2]

So, based upon this, financial obligations are not removed from one who has lost his memory. But as for the physical acts of worship such as prayer, purification and fasting, they are removed from such a man, because he is not rational.

As for one whose rationality is gone from losing consciousness

[1] *At-Tawbah* 9:103

[2] The reference for this *Hadith* was mentioned previously under no. 184.

because of illness or the like, he is not obliged to pray. This is according to the view of the majority of the scholars. If a sick person loses consciousness for a day or two, he is not obliged to make up for it, because he has no rationality and he is not like the sleeper about whom the Messenger ﷺ said:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا»

*"Whoever slept through his prayer, or forgot it, must pray it when he remembers it."*[1]

Because the sleeper has perception, meaning that he is able to wake up if he begins to awaken, but as for the one who is unconscious, he cannot wake up even if someone tries to wake him. This is if the loss of consciousness is without cause. But as for one who is unconscious due to some cause, such as the one who is unconscious due to an anaesthetic or the like, he must make up for the prayers which he has missed while he was unconscious. And Allâh knows better.

**Q. 186. A man was unconscious for two months and he did not pray or fast the month of Ramadan; what is incumbent upon him?**

**A.** There is nothing (additional) incumbent upon him, since he lost consciousness. But if Allâh ordained for him that he should become conscious, he must make up for the month of Ramadan. If Allâh decreed death for him, then there is nothing incumbent upon him, except that he will be included among those who have continuing excuses, like the elderly person and the like, and his obligation is that the executor of his affairs feed a poor person for each day.

[1] Reported by Al-Bukhari in the Book of the Times of Prayer, in the Chapter: Whoever Forgot a Prayer Must Perform it When he Remembers it; and by Muslim in the Book of *Masjids*, in the Chapter: Making Up for Missed Prayers.

As for the prayer, the scholars hold two opinions about making up for it:

1. The view of the majority, which is that it is not incumbent upon him to make up for them, because Ibn 'Umar, may Allâh be pleased with him, was unconscious for a day and a night and he did not make up for the prayers he had missed.[1]

2. He must make up for them, and that is the opinion of the later Hanbali scholars: The writer of *Al-Insaf*, which is one of the books of the *Mathhab*, said relating from 'Ammar bin Yasir, may Allâh be pleased with him, that he was unconscious for three days and he made up for the prayers he had missed. (Written on 2/24/1394 A. H.)

**Q. 187. Is it permissible for a person to delay the prayer in order to fulfill one of its conditions, such as if he was working to extract the water?**

**A.** The correct view is that it is not permissible to delay the prayer from its appointed time under any circumstances. If a person feared that the time will pass, he should pray as he is, even if it is possible that the condition will be fulfilled shortly, according to the Words of Allâh, the Most High:

﴿إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا﴾

*"Verily, As-Salat (the prayer) is enjoined on the believers at fixed hours."*[2]

Likewise, the Prophet ﷺ defined the times of the prayers, and this necessitates the obligation to pray them at their stated times. Also, if it were permissible to wait for the fulfillment of a condition, it would not be correct to prescribe *Tayammum*,

[1] Reported by Imam Malik in the Chapter: What Has Been Said Regarding One Who Combines the Time (23).

[2] *An-Nisa'* 4:103

because it is possible for him to obtain water after the time. And there is no difference between delaying it for a long time or a short time, because both of them involve delaying the prayer from its appointed time. This is the preferred opinion of Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him.

**Q. 188. One who stays awake at night and is unable to perform the *Fajr* prayer until after its appointed time, is it accepted from him? What is the ruling on the remainder of his prayers which he performs at their appointed times?**

**A.** As for the *Fajr* prayer which he delays from its appointed time, while he is able to perform it at the correct time, since it is possible for him to sleep early, this prayer of his is not accepted from him. Because if a man delays the prayer from its appointed time without an excuse, then prays it, it is not accepted from him, according to the words of the Prophet ﷺ:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

*"Whoever performed a deed which is not from this matter of ours will have it rejected."*[1]

One who deliberately delays a prayer from its appointed time without an excuse has performed a deed which is not from the religion of Allâh and His Messenger ﷺ, and so it will not be accepted from him.

But it might be said by someone: I sleep, and the Prophet ﷺ said:

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا إِلَّا ذَٰلِكَ»

[1] Reported by Muslim in the Book of Judgements, in the Chapter: The Invalidity of False Rulings and the Rejection of Innovated Matters.

*"Whoever slept through his prayer or forgot it, must pray it when he remembers it and there is no atonement for it except this."*[1]

We would reply: If it is possible for him to sleep early so that he wakes up early, or to place an alarm clock by him to wake him, or to entrust someone with the task of waking him, then his delaying the prayer and not getting up are considered to be deliberate delay of the prayer from its appointed time, and so it is not accepted from him.

I would like to take this opportunity to say something, which is: It is an obligation upon the Muslim to worship Allâh in the manner which pleases Him, the Almighty, the All-Powerful, because in this worldly life, he was created only to worship Allâh, and he does not know when death will come to him, and he will go on to the life of the Hereafter, to the Abode of Recompense, in which there are no deeds, as the Messenger ﷺ said:

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

*"When a person dies, his deeds cease, except three: continuing charity, or beneficial knowledge or a righteous son who supplicates for him."*[2]

**Q. 189. (What is the ruling on) one who delays the *Fajr* prayer until the appointed time for it has elapsed?**

**A.** Those who delay the *Fajr* prayer until the appointed time for it has elapsed, if they believe that it is lawful to do so, then this is disbelief in Allâh, the Almighty, the All-Powerful. Whoever believed that it is lawful to delay the prayer from its appointed

[1] The reference for this *Hadith* has been mentioned previously under no. 185.

[2] Reported by Muslim in the Book of Wills and Testaments, in the Chapter: The Reward Which Comes to a Person After His Death.

time without an excuse is a disbeliever since he contradicted the Book (of Allâh) and the *Sunnah* and the consensus of the Muslims.

However, if he does not consider it lawful to do, knowing that he is guilty of disobedience by delaying the prayer, yet he was overcome by his own weakness and by sleep, then he must turn in repentance to Allâh, the Almighty, the All-Powerful and cease what he was doing. The door to repentance is open, even to the greatest of disbelievers, as Allâh says:

﴿ قُلْ يَـٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴾

*"Say: O 'Ibadı (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."*[1]

It is an obligation upon whoever knows of them to advise them and guide them to goodness. If they repent, (all well and good), but if not, he must report them to the responsible authorities in this matter, so that he has discharged his responsibility, and so that the responsible authorities may discipline him and those like him. And Allâh is the Granter of success.

**Q. 190. A man proposed marriage to the daughter of another man, but when he inquired about him, it became apparent that he does not pray, and the one who was asked about him said: "Allâh will guide him." May he marry this person (to his daughter)?**

**A.** If the one who proposed does not pray with the congregation in the *Masjid*, then he is a sinner and disobedient to Allâh and His Messenger, and he opposes the consensus of the Muslims, since prayer in congregation is one of the best acts

[1] *Az-Zumar* 39:53

of worship. Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, said, in *Majmu' Al-Fatawa*, (23:223): The scholars are in agreement that it (i.e. prayer) is one of the most strongly confirmed acts of worship and the most splendid acts of obedience and the greatest of Islamic rites, (end quote of his words, may Allâh have mercy on him).

But this sin does not remove him from the pale of Islam, so it is permissible to marry a Muslim woman, but another person from among those who are of upright religious character would be more worthy than he, even if they be less wealthy and from a less noble family, according to what has been narrated in the *Hadith*:

«إِذَا أَتَاكُمْ مَنْ تَرْضَونَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ»

*"If one whose religion and character please you comes to you, then marry him."*

They said: "Oh, Messenger of Allâh! Even if there is some deficiency in him?" He said three times:

«إِذَا أَتَاكُمْ مَنْ تَرْضَونَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ»

*"If one whose religion and character please you comes to you, then marry him."*[1]

It has been confirmed in the *Two Sahihs* and other books, in the *Hadith* of Abu Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said:

«تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا، وَلِحَسَبِهَا، وَلِجَمَالِهَا، وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ»

*"A woman is married for four reasons: For her wealth, for her*

[1] Reported by At-Tirmithi in the Book of Marriage, in the Chapter: What Has Been Said Regarding if Someone Whose Religion and Character Please You, Then Marry Him (1085); and At-Tirmithi said: This *Hadith* is *Hasan Gharib*. And it was reported by Ibn Majah (1967) and Al-Hakim (2:175).

*noble descent, for her beauty and for her religion. Choose the one who is religious, may your hands be rubbed with dust (i.e., may you prosper)!"*

So, in these two *Ahadith* there is evidence that the things most deserving of care and attention should be religion and character in a man and in a woman.

It is most befitting for a guardian who fears Allâh, the Most High, and who is mindful of his responsibility, to take care and be concerned with that which the Prophet ﷺ has indicated, because he will be asked about it on the Day of Resurrection; Allâh, the Most High says:

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ﴾

*"And (remember) the Day (Allah) will call to them, and say: 'What answer gave you to the Messengers?'"*[1]

And He says:

﴿فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝٦ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ﴾

*"Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent."*[2]

However, if the person proposing does not pray at all, neither in congregation nor alone, then he is a disbeliever and he is outside the pale of Islam. He must be called upon to repent; if he turns to Allâh in repentance and prays, then Allâh will turn to him with forgiveness – if his repentance is purely and sincerely for Allâh. But if he does not repent, he must be killed as an apostate and buried outside the graveyards of the

[1] *Al-Qasas* 28:65

[2] *Al-A'raf* 7:6,7

Muslims without being washed or shrouded, and without prayers being said over him. The proof of his disbelief is in evidences from the Book of Allâh, the Most High and the *Sunnah* of the Messenger of Allâh ﷺ.

Evidence from the Book is in the Words of Allâh, the Most High:

﴿فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ۝٥٩ إِلَّا مَن تَابَ وَءَامَنَ﴾

*"Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So, they will be thrown in Hell. Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad ﷺ)."*[1] and His Words:

﴿إِلَّا مَن تَابَ وَءَامَنَ﴾

*"Except those who repent and believe (in the Oneness of Allâh and His Messenger, Muhammad ﷺ)."*

prove that when he abandons prayer and follows his vain desires, he is not a believer.

And Allâh, the Most High says:

﴿فَإِن تَابُواْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَإِخۡوَٰنُكُمۡ فِي ٱلدِّينِۗ﴾

*"But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism], perform As-Salat (Iqamat-as-Salat) and give Zakat, then they are your brethren in religion."*[2]

which proves that brotherhood in religion cannot be established, except through the establishment of prayer and giving *Zakah*, but the *Sunnah* proves that one who abandons *Zakah* is not a disbeliever, if he affirms its obligation, but is too miserly to pay it.

[1] *Maryam* 19:59-60

[2] *At-Tawbah* 9:11

So, the establishment of prayer remains the only condition for the confirmation of the brotherhood of faith; and this necessitates that abandoning it is an act of disbelief which negates the brotherhood of faith and it is not simply a sin or *Kufr* less than *Kufr,*[1] because sin, or disbelief less than disbelief does not remove the one who does it from the circle of the brotherhood of faith, as Allâh, the Most High says regarding making reconciliation between two warring groups of believers:

﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ﴾

*"The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers."*[2]

And the two warring groups of believers are not expelled from the circle of the brotherhood of faith, even though killing a believer is an act of disbelief, as has been confirmed in the authentic *Hadith* reported by Al-Bukhari and others, on the authority of Ibn Mas'ud, may Allâh be pleased with him, who reported that the Prophet ﷺ said:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

*"Verbally abusing a Muslim is disobedience, and fighting him is disbelief."*[3]

As for the evidence from the *Sunnah* that the one who abandons prayer is a disbeliever, it is in such as the words of the Prophet ﷺ:

«إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكَ الصَّلَاةِ»

*"Verily, between a man and Shirk and Kufr is the abandonment*

[1] Kufr less than *Kufr*: Disbelief of action as opposed to disbelief of the heart.

[2] *Al-Hujurat* 49:10

[3] Reported by Al-Bukhari, in the Book of Faith, in the Chapter: The Fear of the Believer that His Deeds Will be in Vain Without Him Even Knowing it; and by Muslim in the Book of Faith, in the Chapter: The Saying of the Prophet ﷺ: Maligning a Muslim is a Sin.

*of prayer."*[1]

This was reported by Muslim, on the authority of Jabir bin 'Abdullah, who reported it from the Prophet ﷺ.

It is reported on the authority of Buraidah bin Al-Husaib, may Allâh be pleased with him, that he said: I heard the Prophet ﷺ saying:

«الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ»

*"The covenant between us and them is the prayer, so whoever abandons it has committed an act of Kufr."*[2]

This was reported by the Five: Imam Ahmad and the compilers of the *Sunan*.

It is reported on the authority of 'Ubadah bin As-Samit, may Allâh be pleased with him, that they pledged an oath of allegiance to the Prophet ﷺ, that they would not dispute with their leaders unless they saw clear disbelief in them, for which there is evidence from Allâh.[3]

---

[1] Reported by Muslim in the Book of Faith in the Chapter: Application of the Word *Kufr* to One Who Neglects Prayer.

[2] Reported by Imam Ahmad 5:346; by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Said Regarding the Abandonment of Prayer (2621); by An-Nasa'i in the Book of Prayer, in the Chapter: The Ruling on One Who Abandons Prayer; and by Ibn Majah in the Book of Establishing Prayer, in the Chapter: What Has Been Said Regarding One Who Abandons Prayer (1079). And At-Tirmithi said: This *Hadith* is *Hasan Sahih Gharib*.

[3] Reported by Al-Bukhari in the Book of Trials, in the Chapter: What Has Been Said Regarding the Words of Allah, the Most High:

﴿وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾

*"And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong."* (*Al-Anfal* 8:25); and by Muslim in the Book of Government, in the Chapter: The Obligation of Obedience to the Leaders in Matters Which do not Entail Disobedience and the Prohibition of Them in Matters Entailing Disobedience.

This means that they would not dispute with those whom Allâh has placed in authority over them, unless they see in them what they considered to be open disbelief for which there is evidence from Allâh, the Most High. If you understand this, then look at what was also reported by Muslim from the *Hadith* of Umm Salamah, may Allâh be pleased with her, that the Prophet ﷺ said:

«سَتَكُونُ أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِىءَ - وَفِي لَفْظٍ: فَمَنْ كَرِهَ فَقَدْ بَرِىءَ - وَمَنْ أَنْكَرَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»

*"There will be leaders whose good deeds will please you and whose bad deeds you will censure and whoever saw through their bad deeds is absolved from blame (and in another narration: whoever hated their bad deeds is absolved from blame). And whoever censured them will be safe (from Allâh's punishment), but one who approves of them and imitates them (will be punished)."*

They said: "Shall we not fight them?" He said:

«لَا، مَا صَلَّوْا»

*"No, as long as they pray."*[1]

So, it is understood from this *Hadith* that if they do not pray, they should be fought; and the *Hadith* of 'Ubadah before it proves that they should not be disputed with. Therefore it is with greater reason that they should not be fought unless it is due to clear disbelief for which there is evidence from Allâh. So from these two *Ahadith*, it may be derived that abandoning prayer is clear disbelief for which there is evidence from Allâh.

These are evidences from the Book of Allâh, the Most High and the *Sunnah* of His Messenger ﷺ that one who abandons prayer is a disbeliever, whose *Kufr* takes him outside the pale of Islam.

---

[1] Reported by Muslim in the Book of Government, in the Chapter: The Obligation to Censure the Leaders in Matters in Which They Violate the Islamic Laws and not to Fight Them as Long as They Pray etc.

This is clear from the narration of Ibn Abi Hatim in his *Sunan*, on the authority of 'Ubadah bin As-Samit, who said: The Messenger of Allâh ﷺ advised us:

«لَا تُشْرِكُوا بِاللهِ شَيْئًا . وَلَا تَتْرُكُوا الصَّلَاةَ عَمَدًا ، فَمَنْ تَرَكَهَا عَامِدًا مُتَعَمِّدًا خَرَجَ مِنَ الْمِلَّةِ»

*"Do not associate partners with Allâh and do not intentionally abandon prayer, because whoever intentionally and deliberately abandoned it is a disbeliever and he is come out from religion (Islam)."*[1]

As for the narrations from the Companions, 'Umar bin Al-Khattab, may Allâh be pleased with him, said: "There is no Islam for one who abandoned prayer."[2]

'Abdullah bin Shaqiq, may Allâh be pleased with him, said: "The Companions of the Prophet ﷺ did not use to regard the abandonment of any deed as disbelief except prayer."[3]

If the evidence from the narrations of the Companions, may Allâh be pleased with them, proves the disbelief of one who abandons prayer, likewise the evidence from the opinions of the scholars proves it. Imam Ahmad, may Allâh have mercy on him, says: Every person who disdains it and belittles its importance, disdains Islam and belittles it, and their portion in Islam is commensurate with their portion in prayer, and their love of Islam is commensurate with their love of prayer.

Ibn Al-Qayyim, may Allâh have mercy on him, said in his book *As-Salah*, on page 400:

[1] Recorded by Al-Haithami in *Al-Majma'* 4:216 and something like it was reported by Al-Hakim in *Al-Mustadrak* 4:44.

[2] Reported by Ibn Abi Shaibah in *Al-Iman* 34.

[3] Reported by At-Tirmithi in the Book of Faith, in the Chapter: What Has Been Said Regarding the Abandonment of Prayer; and Al-Hakim, who authenticated it in accordance with the criteria of Al-Bukhari and Muslim.

"No one who believes that Allâh commanded it in the first place resolves to abandon prayer with a continuous resolve. Because it is impossible, according to what is perceived normal and natural, for a man to firmly believe that Allâh has enjoined upon him five prayers every day and night, and that He will punish him if he abandons them with the severest of punishments, while at the same time he is determined to abandon them. This is something absolutely impossible. So, no one who believes in the obligation of prayer can ever persist in abandonment of it, because a person's faith commands him to do it; and since there is nothing in his heart which commands him to do it, then there is no faith in his heart. And do not listen to the words of one who has no expertise or knowledge of the rulings of the hearts and their deeds." (End quote of his words, may Allâh have mercy on him.)

He has spoken the truth in what he said, because it is impossible that he should abandon prayer when it is so easy and simple for him to do it, and the reward for it is so great, as is the punishment for abandoning it – while there is a shred of faith in his heart.

Since it is clear from the evidences of the Qur'ân and the *Sunnah* that the one who abandons prayer is a disbeliever, whose *Kufr* expels him from the pale of Islam, then it is unlawful for him to be married to a Muslim woman, according to the evidence of the Qur'ân and *Sunnah* and the consensus of the Muslims; Allâh, the Most High says:

﴿وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

*"And do not marry Al-Mushrikat (idolatresses) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you."*[1]

---

[1] *Al-Baqarah* 2:221

And He, the Most High says, regarding the *Muhajirat*:[1]

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

*"if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them."*[2]

The Muslims are in complete agreement about what is proven by these two Verses, regarding the unlawfulness of a Muslim woman marrying a disbeliever. Based upon this, if a man married a woman who is under his guardianship, whether it was his daughter or another, to a man who does not pray, his giving her in marriage would not be valid, and the woman would not be lawful to him through this contract, because it is a contract which is not in accordance with the Command of Allâh, the Most High and that of His Messenger ﷺ, and it has been confirmed from the Prophet ﷺ in the *Hadith* of 'Aishah, may Allâh be pleased with her, that he said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

*"Whoever performed a deed which is not in conformity with this matter of ours, he will have it rejected."*[3]

That is, it will not be accepted from him.

Since the marriage becomes invalid if the husband abandons prayer unless he repents and returns to Islam by performing prayer – then what do you think of one who approaches marriage from the beginning (when he does not pray)?

In short, the reply is: This suitor who does not pray, if he does not pray with the congregation, is a sinner; he is not guilty of disbelief due to this, and it is permissible to marry him in these

---

[1] *Muhajirat*: Female emigrants from Makkah.

[2] *Al-Mumtahanah* 60:10

[3] See no. 188

circumstances. But another person among the religious who possesses good character would be more deserving than him.

If he does not pray at all, neither in congregation, nor on his own, then he is a disbeliever, and an apostate who is outside the pale of Islam. It is not permissible for him to marry a Muslim woman in any circumstances whatsoever, unless he sincerely and honestly repents and prays, and goes straight in the Islamic religion.

As for what the questioner has said about the fact that the father of the woman to whom marriage is proposed asked about him, and the person he asked said: Allâh will guide him, (we say that) the future is known only to Allâh, the Most High and the organization of it is in His Hand and we are not asked about anything except what we know about the present. The present situation of the suitor is one of disbelief and it is not permissible for him to marry a Muslim woman, so we ask Allâh, the Most High that He guides him and that he returns to Islam so that he is able to marry a Muslim woman and this is not difficult for Allâh.

This was the answer given by the one who is in need of Allâh, Muhammad Salih Al-'Uthaimeen and written by his hand on the 18th of Thul-Hijjah 1400 A. H.

**Q. 191. What should a man do if he orders his family to pray, but they do not listen to him. Should he live with them and mix with them, or leave the house?**

**A.** If these family members do not pray at all, then they are disbelieving apostates and they are outside the pale of Islam. In this case it is not permissible to live with them; but it is incumbent upon him to urge them and appeal to them repeatedly, so that perhaps Allâh may guide them. One who abandons prayer is a disbeliever, may Allâh protect us from that according to the evidence of the Book (of Allâh), the *Sunnah*,

the sayings of the Companions and correct opinion.[1]

I have studied the evidences cited by those who say that he does not become a disbeliever, and I have found that they all fall under one of the following categories:

1. Either there is no evidence in them at all.

2. Or they are related to a description which prohibits the abandonment of prayer.

3. Or they are related to a situation in which it is permitted to abandon this prayer.

4. Or that they are general, and they are made specific by *Ahadith* regarding the disbelief of one who abandons prayer.

There is nothing in the evidences to say that one who abandons prayer is a believer, or that he will enter Paradise, or that he will be saved from the Fire, or the like which would require us to explain the judgment of *Kufr* which is passed on one who abandons prayer as *Kufr Ni'mah*[2] or *Kufr* that is less than *Kufr*.

If it is clear that the one who abandons prayer is a disbeliever whose *Kufr* is apostasy, then consequent upon his *Kufr* are the rulings of the apostates, including:

1. That marriage to him is not valid, so if a contract is made with him and he does not pray, then the marriage is invalid, and the wife is not lawful to him, according to the Words of Allâh, the Most High regarding the *Muhajirat*:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

*"Then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them."*[3]

---

[1] This has already been stated in detail in the pervious verdict.

[2] *Kufr Ni'mah*: Denial of the Favor, A form of lesser disbelief.

[3] *Al-Mumtahanah* 60:10

2. That if he abandons prayer after the marriage contract is made with him, then his marriage is dissolved, and the wife is not lawful for him, based upon the Verse which we have mentioned previously. This is in accordance with the detail which is well known to the scholars, depending on whether it is before he has sexual intercourse with her or afterwards.

3. That if this man who does not pray sacrifices an animal, his sacrifice may not be eaten. Why? Because it is unlawful, and if a Jew or a Christian sacrifices an animal, it is permissible for us to eat it. So his sacrifice, may Allâh protect us, will be worse than that of the Jews and Christians.

4. That it is not lawful for him to enter Makkah or the limits of its forbidden area, according to the Words of Allâh, the Most High:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَـٰذَا﴾

*"O you who believe (in Allah's Oneness and in His Messenger Muhammad ﷺ)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad ﷺ) are Najasun (impure). So let them not come near Al-Masjid Al-Haram (at Makkah) after this year."*[1]

5. That if one of his relatives dies, he has no right to inherit from him. If a man died leaving a son who does not pray (the man is a Muslim and he prays and the son does not pray) and a distant cousin (i.e. he is distant in comparison to the son, who normally has a fixed share of the inheritance) who is *'Asib*,[2] then the one who inherits him is the distant cousin and not his son, according to the words of the Prophet ﷺ:

[1] *At-Tawbah* 9:28

[2] *'Asib*: One from among the paternal relations who does not have a fixed share of the inheritance.

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

*"The Muslim does not inherit from the disbeliever, nor does the disbeliever inherit from the Muslim."*[1]

And according to the words of him ﷺ:

«أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا فَمَا بَقِيَ فَلِأَوْلَى رَجُلٍ ذَكَرٍ»

*"Pay the inheritance to those who are entitled to it, and whatever remains, it is for the nearest male heir."*[2]

This example is applicable to all of the heirs.

6. That if he dies, he is not washed, nor is he shrouded, nor is he prayed upon, nor is he buried with the Muslims. Then what should we do with him? We go out with him to the desert and we dig a hole for him and bury him in his clothes, because there is no respect or deference due to him.

Based upon this, it is not permissible for anyone whose relative dies and he knows that he does not pray to present him to the Muslims to be prayed upon.

7. That he will be brought forth on the Day of Resurrection with Fir'awn, Haman, Qarun and Ubayy bin Khalaf [3] – the leaders of disbelief, may Allâh protect us. He will not enter Paradise, nor will it be permissible for anyone to supplicate for mercy and forgiveness for him, because he is a disbeliever, and he is not entitled to it, according to the Words of Allâh, the Most High:

---

[1] Reported by Al-Bukhari in the Book of *Al-Fara'id* (Fixed Shares), in the Chapter: The Muslim does not inherit from the disbeliever, nor does the disbeliever inherit from the Muslim; and by Muslim in the Book of *Al-Fara'id*.

[2] Reported by Al-Bukhari in the Book of *Al-Fara'id*, in the Chapter: The Inheritance of the Son From His Father and Mother (6732); and by Muslim in the Book of *Al-Fara'id*, in the Chapter: Pay *Al-Fara'id* to Those Who Are Entitled to Them.

[3] Reported by Imam Ahmad in *Al-Musnad* 2:169.

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ﴾

*"It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)."*[1]

So, the matter is an extremely serious one, but unfortunately, some people think little of this matter and they allow those who do not pray to remain in their houses and this is not permissible. And Allâh knows better. Written on 6/2/1410 A. H.

**Q. 192. What is the ruling on a woman remaining married to a man who does not pray and he has children by her? What is the ruling on marrying a person who does not pray?**

**A.** If a woman was married to a man who does not pray with the congregation, nor in his house, then the marriage is not valid, because one who abandons prayer is a disbeliever, as is proven by the Mighty Book and the Purified *Sunnah* and the sayings of the Companions. 'Abdullah bin Shaqiq said: "The Companions of the Prophet ﷺ did not use to regard the abandonment of any deed as disbelief except prayer."[2]

It is not lawful for the disbeliever to mary a believer women as Allâh says:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

*"Then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor*

[1] *At-Tawbah* 9:113

[2] The reference for this narration was mentioned previously under no. 190.

*are the disbelievers lawful (husbands) for them.*"[1]

If he abandoned prayer after the marriage contract was made, then the marriage is dissolved, unless he repents and returns to Islam. Some of the scholars link this to the completion of the *'Iddah*[2] and (they say that) once the *'Iddah* has been completed, it is not lawful for him to take her back if he embraces Islam, except by a new contract. It is an obligation upon the woman to part from him and not to allow him to be intimate with her until he repents and prays, even if she has children from him, because the father has no right to bring up the children in this situation.

Accordingly, I warn my Muslim brothers against giving their daughters and those under their guardianship in marriage to those who do not pray, due to the great danger in that, and they should not accommodate them merely because they are their relatives or friends. I ask Allâh to guide us all. And Allâh knows best. May peace and blessings be upon our Prophet, Muhammad and upon his family and Companions. Written on the 9/10/1414 A. H.

**Q. 193. If a person deliberately abandoned prayer then repented, should he make up for the prayers he missed.**

**A.** The scholars have differed regarding a person who deliberately abandoned prayer then repented to Allâh and returned to Him, as to whether it is incumbent upon him to make up for the prayers he missed or not. In this matter, they are divided into two opinions. The more authoritative opinion in my view is that which was preferred by Shaikhul-Islam Ibn Taimiyyah, may Allâh have mercy on him, which is that if a person deliberately abandoned a prayer until the stated time for

[1] *Al-Mumtahanah* 60:10

[2] *'Iddah*: The waiting period which a divorced or widowed woman must observe before she is free to marry again.

it had expired, making up for it would not benefit him: This is because an act of worship which is scheduled for a certain time must be performed at that stated time. So, just as it would not be valid before the time, so it is not valid after the time, because the limits of Allâh must be observed. This prayer was made incumbent upon us by the Lawgiver, from such and such a time until such and such a time and that is its status. Just as prayer would not be valid in a location which has not been defined as a location for prayer, so prayer at a time which has not been defined as a time for prayer is not valid.

However, it is incumbent upon one who has abandoned prayer to repent much and seek forgiveness much and to perform many righteous deeds, and in this way, we hope that Allâh, the Most High will pardon him and forgive him for the prayers which he abandoned. And Allâh is the Granter of success.

**Q. 194. What is incumbent upon the family regarding children who have abandoned prayer?**

**A.** If they have children who do not pray, then it is incumbent upon them to compel them to pray, either by speaking to them and ordering them, or by beating them, according to the Words of the Prophet ﷺ:

«وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرٍ»

*"And beat them if they do not do it by the age of ten."*[1]

If beating does not benefit them, then their case must be referred to the responsible authorities in the government may Allâh grant them success in order to force them to do it, and it is not lawful to remain silent regarding them. Because doing so entails endorsing sin, since abandoning prayer is *Kufr* which

[1] Reported by Imam Ahmad 2:187, by Abu Dawud in the Book of Prayer, in the Chapter: When Should a Boy be Ordered to Pray? (495, 496) and this *Hadith* is in the book *Sahih Al-Jami'* (5868).

removes the perpetrator from the fold of Islam, so the one who abandons prayer is a disbeliever who will dwell eternally in the Fire. If he died thus, it is not permissible to wash his body, nor to pray over him, nor to bury him in the graveyards of the Muslims. We ask Allâh to save us from that.

**Q. 195. What is the ruling on the *Athan* with regard to travellers?**

**A.** This matter is the subject of differing among the scholars. The correct opinion is that the *Athan* is obligatory for travellers. This is because the Prophet ﷺ said to Malik bin Al-Huwairith and his companions:

«إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ»

*"If the time for prayer comes, then one of you should call the Athan."*[1]

And they were a delegation that came to visit the Prophet ﷺ, and they were travelling to return to their families. Also, the Prophet ﷺ did not abandon the *Athan* or the *Iqamah* neither when he was at home nor when he was travelling: He used to call the *Athan* when he was travelling and he would order Bilal to call the *Athan*.

**Q. 196. What is the ruling on calling the *Athan* and *Iqamah* for the person praying alone?**

**A.** The *Athan* and the *Iqamah* are a *Sunnah* for the one praying alone, not an obligation, because there is no one with him to call to prayer by the *Athan*. However, one must bear in mind the fact that the *Athan* is a remembrance of Allâh, the Almighty, the

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The *Athan* for Travellers if they Form a Congregation and the *Iqamah* and by Muslim in the Book of *Masjids*, in the Chapter: Who is Most Qualified to Lead the Prayer?

All-Powerful, a glorification of Him, and it is a call to himself to prayer and to success, like the *Iqamah*, it is a *Sunnah*.

What proves that it is a highly preferred act to call the *Athan* is the *Hadith* of 'Uqbah bin 'Amir, may Allâh be pleased with him, in which he said: I heard the Messenger of Allâh ﷺ saying:

«يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ عَلَى رَأْسِ الشَّظِيَّةِ لِلْجَبَلِ يُؤَذِّنُ لِلصَّلَاةِ، فَيَقُولُ اللهُ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ لِلصَّلَاةِ يَخَافُ مِنِّي قَدْ غَفَرْتُ لِعَبْدِي، وَأَدْخَلْتُهُ الْجَنَّةَ»

*"Allâh is pleased with a shepherd who calls to prayer at the peak of a mountain. Allâh says: 'Look at this servant of Mine; he calls to prayer and offers it and he fears Me. So, I forgive him and admit him to Paradise.'"*[1]

**Q. 197. If a person combines the *Zuhr* and *'Asr* prayers, is there an *Iqamah* for each of them. Is there an *Iqamah* for the supererogatory prayers?**

**A.** There is an *Iqamah* for each of them, as reported in the *Hadith* of Jabir, may Allâh be pleased with him, in which he described the *Hajj* of the Prophet ﷺ. He mentioned that the Prophet ﷺ combined his prayers at Muzdalifah and he said: He called the *Iqamah* and he performed the *Maghrib* prayer and then he called the *Iqamah* and he performed the *'Isha'* prayer and he did not make *Tasbih*[2] between them.[3]

[1] Reported by Imam Ahmad 4:145, 157; and by Abu Dawud in the Book of Prayer, in the Chapter: The *Athan* Whilst on a Journey.

[2] *Tasbih*: Saying *Subhan Allah*, (Glorified is Allah), *Al-Hamdu Lillah* (all praise and thanks are to Allah), and *Allahu Akbar* (Allah is the Most Great) thirty-three times each and then completing the hundred by saying: *La Ilaha Illallah* (none is worthy of worship except Allah).

[3] Reported by Al-Bukhari in the Book of *Hajj*, in the Chapter: The Combining of the Two Prayers in Muzdalifah; and by Muslim in the Book of *Hajj*, in the Chapter: Departing From 'Arafat.

As for the supererogatory prayers there is no *Iqamah* for them.

**Q. 198. Should the saying: *As-Salatu Khairun minan-Nawm* (prayer is better than sleep) be in the first *Athan* or in the second *Athan*?**

**A.** The saying *As-Salatu Khairun minan-Nawm* (prayer is better than sleep) should be in the first *Athan*, as reported in the *Hadith*:

«فَإِذَا أَذَّنْتَ أَذَانَ الصُّبْحِ الْأَوَّل فَقُلْ : الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ»

*"If you call the first Athan of the morning prayer, say: As-Salatu Khairun minan-Nawm."*[1]

So, it is in the first *Athan*, not the second.

However, it should be known what the first *Athan* referred to in the *Hadith* is the *Athan* which is called after the beginning of the prayer time and the second *Athan* is the *Iqamah*. Because the *Iqamah* is also called an *Athan*; the Prophet ﷺ said:

«بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ»

*"Between every two Athans there is a prayer."*[2]

What is meant (by two *Athans*) is the *Athan* and the *Iqamah*.

In *Sahih Al-Bukhari*, it is reported that the Commander of the Faithful, 'Uthman bin 'Affan, may Allâh be pleased with him, added the third *Athan* in the Friday prayer.

So, the first *Athan* in which Bilal, may Allâh be pleased with him, was ordered to say: *As-Salatu Khairun minan-Nawm* was the *Athan* for the *Fajr* prayer. The people call the *Athan* of the last part of the night the first *Athan* for the *Fajr* prayer, but the fact is that it is not for the *Fajr* prayer, because the Prophet ﷺ said:

[1] Reported by Imam Ahmad 3:408.

[2] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: Between Every Two *Athans* There is a Prayer for Him Who Wishes; and by Muslim in the Book of the Prayer of the Traveller, in the Chapter: Between Every Two *Athans* There is a Prayer.

«إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَيَرْجِعَ قَائِمَكُمْ»

*"Verily, Bilal calls the Athan at night in order to awaken the sleepers among you, and so that those of you who are standing may return."*[1]

That is, so that the sleeper may get up and eat his *Sahur*[2] and so that the one who stands in prayer at night may return and eat his *Sahur*.

The Prophet ﷺ also said to Malik bin Al-Huwairith, may Allâh be pleased with him:

«إِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ»

*"If the time for prayer comes, then one of you should call the Athan."*[3]

It is well known that the prayer does not come until after the start of *Fajr*, so the *Athan* which comes before the start of *Fajr* is not an *Athan* for *Fajr*.

Accordingly, the action of the people today and their saying: *As-Salatu Khairun minan-Nawm* in the *Athan* for *Fajr* is correct.

As for those who are under the delusion that what is meant by the first *Athan* in the *Hadith* is the *Athan* which is before the start of *Fajr*, his opinion is without any merit whatsoever.

Some of the people say that the evidence that what is meant by 'it is the *Athan* which is at the end of the night in order to pray the supererogatory prayer,' is that it is said: *As-Salatu Khairun minan-Nawm*, and the word *Khairun* proves that it is better. [4]

---

[1] Reported by Al-Bukhari in the Book of the *Athan*, in the Chapter: The *Athan* Before *Fajr*; and by Muslim in the Book of Fasting, in the Chapter: The Time of the Fast Begins at dawn.

[2] *Sahur*: The meal taken before dawn by the fasting person.

[3] The reference for this *Hadith* was mentioned previously under no. 195.

[4] The point which is being made here is that the prayer which they say is being referred to is the supererogatory prayer, because the word

We say (in reply): The word *Khairun* is used to refer to an obligatory act which is the strongest of obligations, such as in the Words of Allâh, the Most High:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ۝١٠ تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾

*"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!"*[1]

And He, the Most High says, regarding the Friday prayer:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ﴾

*"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing). That is better for you."*[2]

So, preference can be in obligations, and in recommended acts.

## Q. 199. Is it correct to make the *Athan* using a tape recorder?

**A.** Making the *Athan* with a tape recorder is not correct, because the *Athan* is an act of worship and an act of worship requires an intention.

---

*Khair* (better) is used, which they say indicates preference and if it was the obligatory *Fajr* prayer which is referred to, the word *Khair* would not have been used.

[1] *As-Saff* 61:10-11

[2] *Al-Jumu'ah* 62:9